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Christian Life

Photographic In
Philip Marquart, M. D., on

MIRACLES

Tapes Bring the Mission Field Home

The Magazine for Today's Christian 25 Cents

SPECIAL CHRISTMAS FEATURES

- ★ **Your Guide to Better Books** *by Lloyd Kalland*
- ★ **New Slant to the Christmas Story** *by Vivienne Blomquist*
- ★ **How To Decorate at Christmas** *by Jane Hindman*
- ★ **Neglected Christmas Carols** *by Earle Hulin*
- ★ **You Can't Outgive God** *by Leslie Flynn*

MAKE THIS A RECORD Christmas

HERE'S A LIST OF RECORDINGS BY THE FINEST GOSPEL ARTISTS

NEW Christmas Recordings

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Oh Holy Night
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2C *DICK ANTHONY,* Tenor
What If We Didn't Have a Christmas
Silent Night, Holy Night..... ST 1502

3C *REDD HARPER*
Happy Birthday, Gentle Saviour
My Cactus Christmas Tree... ST 1104

4C *LORRAINE MORRISON,* Contralto
There's a Song In the Air
Sleep Child Divine.......... ST 1061
The above 78 rpm single records..89c

5C *HERMAN VOSS,* At the Organ
Silent Night
O Come All Ye Faithful....... ST 401

6C Joy to the World
It Came Upon a Midnight Clear..................... ST 402

7C White Christmas
Star of the East.............. ST 403
The above 78 rpm single records..................... $1.05

SONGS OF CHRISTMAS NEW AND OLD

8C An album of new songs and old favorites, featuring — Lorraine Morrison, Redd Harper, Bill Pearce and Dick Anthony

EPS 50 45rpm ex. play album (2 records)................. $2.94
What If We Didn't Have a Christmas
Silent Night, Holy Night
Happy Birthday, Gentle Saviour
My Cactus Christmas Tree
Oh Holy Night
Oh Little Town of Bethlehem
There's a Song In the Air
Sleep Child Divine

9C LPS 50 33⅓ rpm long play album........................ $3.15
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Joy to the World
Hark the Herald Angels Sing
Silent Night

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Lo, How a Rose E'er Blooming — Angels O'er the Fields
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Coventry Carol — When Christ Was Born of Mary Free
Boarshead Carol — Deck the Halls — The Holly and Ivy

ALBUM C CHRISTMAS AT THE ORGAN $4.95
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Adeste Fidelis
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Hark, the Herald Angels Sing
Silent Night, Holy Night
Joy to the World
Away In a Manger
The First Noel

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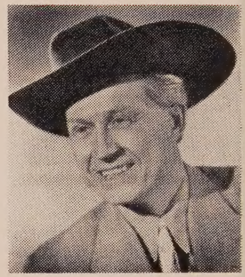
Eye Hath Not Seen — from "The Holy City" by Gaul
Thanks Be to Thee — Handel
The Lost Chord
But the Lord Is Mindful of His Own — Mendelssohn
He Shall Feed His Flock — from "The Messiah" by Handel
O Rest In the Lord — from "Elijah" by Mendelssohn
If With All Your Heart — from "Elijah" by Mendelssohn
When Thou Art Near — Bach



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You'll thrill to the sincerity and beauty of her recordings. One 10 inch LP record, eight selections .... LPS 600..$3.15

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Four voices beautifully blended to give you some of the finest quartet music ever recorded. One 10 inch LP recording............. LPS 1200..$3.15

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Sung by Muriel Wilson and Paula Heminghaus, with organ accompaniment.
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Well known Christmas Carols, played on both the Master Cathedral Organ and the Tower Chimes by George Shackley.
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A precious half hour of music, with the 300 voices of Handel Oratorio Society of Augustana College.
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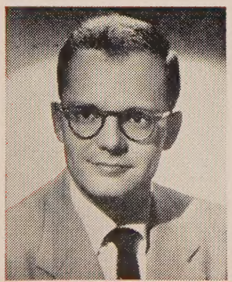


E1 *REDD HARPER*.......... EST 1100
Back to the Prairies
Praise God, Hallelujah
See What God Can Do
I Found What I Wanted

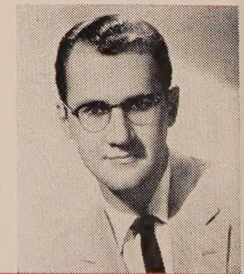
E2 *THE MELODY FOUR*..... EST 1200
It's Not An Easy Road
Redeemed
Springs of Living Water
Saviour Like a Shepherd Lead Us

E3 *THE CHANDLER TRIO*.... EST 1250
Yes, I Know
Spiritual Medley
Only a Look
Someone to Care

E4 *LORRAINE MORRISON*... EST 1058
All The Way My Saviour Leads Me
Oh What Love
Just a Closer Walk With Thee
When I Survey the Wondrous Cross

E5 *BILL PEARCE AND DICK ANTHONY*...... EST 5000
It Took a Miracle
Nailed to the Cross
Over the Sunset Mountain
In the Garden

E6 *SHIRLEY CURTIS HAWKINS*........... EST 6000
Submission
Heart to Heart
Come Unto Me
I Fell In Love With Jesus



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NEW READERS' SERVICE

New Request Every 90 Seconds

Pastor Stays in Business

Pardon us, but we're still thinking about what that Ohio pastor wrote us: "Seems like a lot but one can't miss all these good things all the time and still stay in business."

For some reason, God has arranged it so that He uses people, and people must use certain methods and materials. The preachers pound pulpits and the laymen give away tracts. Sunday school teachers search for new visual aid ideas and the superintendents look for better partitions.

In order to do a good job in reaching others with the message of God, that's the way we have to work; or as the pastor said, "One can't miss all these good things all the time and still stay in business."

'Help' Multiplied by 6,300

Every minute and a half somebody gets help through our Readers' Service department. After some calculation we came up with that astounding total.

It means that during October, for instance, more than 6,300 responses were made through our Readers' Service department.

If they were all routine inquiries, we could set up an assembly line in our Readers' Service department; but the girls give personalized service, too, answering questions and solving problems for church workers around the world.

It's a part of the service which CHRISTIAN LIFE delights to perform — helping readers do a better job serving the Lord.

The Ladies Wore Orchids

A fellow from New York dropped in to see us the other day. He told about the valuable help his Sunday school had received because of CHRISTIAN LIFE'S Readers' Service.

He had noticed the free orchids offered through the Readers' Service column a couple months ago and decided to give some away during the CHRISTIAN LIFE Sunday School Contest. The orchids arrived just in time and were a real boost to enthusiasm — at least for the ladies.

Getting What You Want

If you're a newcomer, here's the way it works.

On our Readers' Service coupon below, there are three features which may benefit you — (1) further information on our advertisers, (2) information on new products listed in the magazine and (3) free booklets and materials for your use.

All you have to do is check the square in front of the information you want and send it in. Our Readers' Service girls will go into action for you.

Incidentally, if you'd write a little note along with the coupon telling us how you appreciate this service, you would make our Readers' Service girls feel pretty good.

Teaching with Filmstrips

A highly informative 20-page booklet written by an authority on the subject of teaching with filmstrips has been made available by the Society for Visual Education. Covers purposes, selection of materials, the lesson plan, the presentation, the follow-up and testing procedures.

For your free copy, check item 1281-A on the Readers' Service card below.

'World Vision' Book

An 80-page heavily illustrated book, entitled "Going with God," shows the

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FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

COVERS
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☐ 3rd—Accordion Manufacturers
☐ 4th—Wheaton College

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Your Name..
Your Office: church.......................................school.......................................other.......................................
Address.......................................City.......................................State..........................

1254

Tear Out This Coupon -- Mail Today to

CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5

FREE INFORMATION and MATERIALS that will improve your service in church and Sunday school.

work of Bob Pierce and the World Vision movement. Clear photos reveal missionary activity in India, Formosa, Japan and Korea. Contains several stories which can be used in Sunady school work.

For your free book, check item 1281-B on the Readers' Service card below.

Church Library Help

LaVose Wallin, author of "How to Start a Library," page 29, and director of Christian Education Partner Service will provide more information on the setting up of church libraries as a special service to CHRISTIAN LIFE readers.

For more information, check item 1281-C on the Readers' Service card below.

Music Equipment Catalog

The Wenger Music Equipment Co. is offering a 16-page illustrated catalog depicting various types of musical equipment such as choir risers, instrument racks, music stands, piano dollies, batons, etc.

For your free catalog, check item 1281-D on the Readers' Service card below.

Church Walls and Partitions

A 16-page illustrated booklet on wall and partition construction is available from the Waylite Company. Featured in the booklet is an explanation of how Waylite Masonry units build churches economically.

For your free booklet, check item 1281-E on the Readers' Service card below.

Mission News Round-up

If you're interested in getting worldwide mission news from more than 30 mission boards neatly condensed into an informative news bulletin, you will want to take advantage of the offer from the Interdenominational Foreign Mission Association. Their News Bulletin is issued free of charge ten times a year to CHRISTIAN LIFE readers.

If you are interested in regularly receiving this publication, check item 1281-F on the Readers' Service card below.

Instructional Film Catalog

A 32-page catalog of educational films is being offered by Coronet Films for use in special church groups and week-night meetings. Many afford valuable background information on various foreign mission fields.

For your free catalog, check item 1281-G on the Readers' Service card below.

Summer Camp Available

This is one of the most unusual offers ever made in this column. The American Indian Mission in South Dakota is making the Mile-High Christian Camp, located in the Black Hills, available on a free-will offering basis to Christian individuals or groups. A leaflet gives full information.

For your leaflet, check item 1281-H on the Readers' Service card below.

New Uses for Tape Recorder

More than 150 uses for a tape recorder are outlined in the new 14-page booklet "Words and Music," offered by the Webster Electric Company. The booklet shows recorder owners many new ways of profitably using a tape recorder.

For your booklet, check item 1281-I on the Readers' Service card below.

Church Music Magazine

The first issue of a new church music magazine is being offered by the Church Music Service Bureau. It will contain 32 pages of music, seven of which will be for choir and others for vocal and instrumental ensembles. It will also contain several feature articles.

For your free copy, check item 1281-J on the Readers' Service card below.

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How to Use This Coupon

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest and the information or materials will be sent to you without obligation.

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FEBC*

* Far East Broadcasting Co. Inc.,

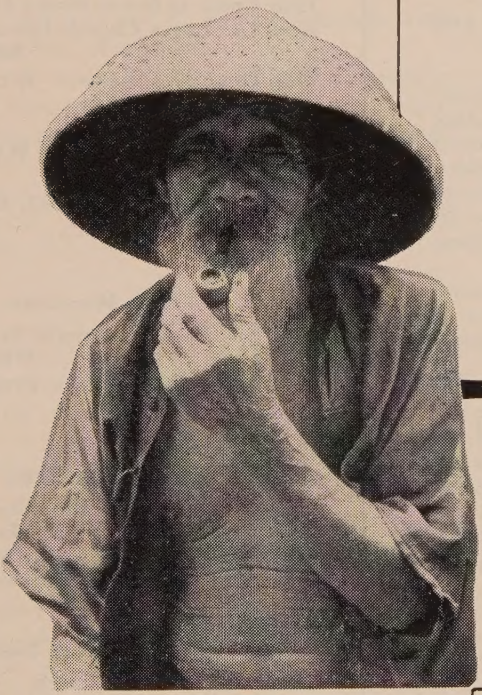
"Say not ye
there are yet
four months
and then...harvest?"

JOHN 4: 35

What better Christmas gift for Asia's millions than the Gospel of Christ?

You can have a part in this harvest today — tomorrow will be too late! Communism is closing the doors to Christian Missionaries, but God has raised up, in these last days, the Far East Broadcasting Company with her 8 powerful transmitters which literally saturate the Far East with the Gospel.

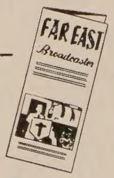
FORMOSAN OPPORTUNITY. In addition to these 8 transmitters, God has miraculously opened up Formosa Radio to the FEBC staff. 510 hours per month have been made available for the broadcasting of the Gospel. Already FEBC is utilizing 292 hours per month to tell the story of Jesus Christ to Formosa. The balance of the 510 hours will be filled with life-giving messages as soon as funds become available.



Your gift pays dividends throughout eternity.

FREE *MONTHLY NEWS OF RADIO TO ASIA'S MILLIONS.*

Mail coupon today!



* Far East Broadcasting Co. Inc.,
Box 1, Whittier, Calif.

Please be assured of my prayers for FEBC and the gigantic task she is undertaking to bring the Gospel to the millions by radio. I would appreciate receiving the FAR EAST BROADCASTER each month.

Name..

Address..

City.................Zone.......State..........

WHAT IS DONE MUST BE DONE QUICKLY!

The staff at FEBC feels the urgency of the task. We are nearing the midnight hour. But this work is entirely dependent upon the gifts and prayers of the Christian people who are coming more and more to recognize radio as God's way to reach the millions behind Asia's closed doors.

This is the fifth in a series of announcements to inform the Christian public of the gigantic program of "saturating" the dark continents and the Iron and Bamboo Curtain countries with the Gospel by means of FEBC's 8 powerful world transmitters.

Present program calls for a step-up of effective radiated power from 82,000 watts to 265,000 so millions more can hear.

Total cost of expansion program	**$125,000.00**
Already received in cash	**38,354.81**
Balance urgently needed	**86,645.19**

In This Issue

Volume 16 **Christian Life** Number 8

No Overalls in Blue Mountain

WE THOUGHT writer Roger Heidelberg was trying to trick us. When he submitted an article (see page 9) on a Depot Bible Class for Mississippi farmers who wore sweat-stained overalls and mud-caked shoes, he included photos of well-dressed dignified Southern gentlemen. We rapidly dispatched a post-card, telling him that editors may be stupid but they weren't blind.

BLUE MOUNTAIN

DEPOT BIBLE CLASS

Heidelberg had the answer. "Back in 1934 when the Depot Bible Class was founded, Tippah County was deep in the throes of the Great Depression and threadbare overalls and scuffed work shoes comprised the complete wardrobe for many of the farmers.

"Twenty years of better times and higher farm prices, to say nothing of the fact that they had been well advised that CHRISTIAN LIFE's writer was coming down to take their pictures, resulted in those photos. In fact, I didn't see an overall or work shoe in the whole county — not a single one."

It sounded logical to us, so we accepted Heidelberg's story and paid him enough to purchase a new pair of overalls for himself.

Bingo Popular in Alaska

BINGO (see photo) is one of the most unusual missionaries we know. He and his canine associates have brought Everett Bachelder, author of "Bridging the Bering with the Gospel," (page 17) into places visited by no other missionary. Few missionaries know Alaska like Bachelder.

Bachelder and Husky dog-team trudge across the frozen wastes in trips of more than 200 miles, sometimes hiking more than 30 or 40 miles a day. To add to the chill, they sleep out at night in 40 degree below zero weather. Brr-r-r.

Bingo was once a champion in the fastest dog-team race in the world and has been a favorite sketching dog for artists. Now a member of Bachelder's all-star dog-team, Bingo totes Sunday school papers, gospel tracts and New Testaments on his back.

All's Wet in Chicago

HURRICANES and floods affected the entire country during October and CHRISTIAN LIFE was no exception. This month's cover survived the Chicago flood. Photographer Bob Hamlett prepared everything for the photograph. Eighteen-year-old Carol Frederickson, a popular Beginner teacher, was the subject, and the setting was in the home of J. Merritt Gravander, another faithful Sunday school worker.

Gravander said he was sorry he couldn't provide a Christmas atmosphere for the photo. "All our decorations," he explained, "were drowned in the flood." So Hamlett provided the manger nativity scene.

BINGO

CAROL

NEXT MONTH

What's coming in 1955? Evangelical leaders focus attention on coming events of importance to Christians.

You'll read about a Christian school up Lost Creek on the Troublesome River near Quicksand, Ky.

Pastors evaluate deacons in a searching article on what church deacons should and shouldn't do.

"How to Pick a Christian School" is the title of another helpful article in January CHRISTIAN LIFE.

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Looking for a Christmas gift for your friends and relatives? Page 25 has the solution to your problem.

HOW WILL HEBREW CHRISTIANS SPEND CHRISTMAS?

Rev. Jacob Peltz

At this Christmas season we are particularly concerned with the needs of Hebrew Christians in distress in Europe, Palestine, and other places where our ministry extends. From a mass of letters from Europe and Palestine, we quote these brief excerpts to elicit prayerful support of our needy work.

"Your food parcels supplemented our inadequate diet. Alas! we are now gnawing at the end of them. Hungry mouths around me compel me to send you this S.O.S. call!"

"I tremble when I think of this winter. Inadequate nourishment renders cold even more intolerable. Only our faith in God gives us strength to endure. Your food parcels are of great encouragement to us."

"We are caring for 45 undernourished children just now. We are so grateful for your loving support of them. Some are refugee children from Berlin."

So many Hebrew Christians are persecuted, tormented, even abandoned by kith and kin because of their confession of Christ. We must shepherd and sustain these courageous Jewish Christians who lose all for the sake of Christ. Please send your Christmas gift soon. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

Rev. Jacob Peltz, Ph.B.,B.D., Secretary

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Readers Write

From the Shadow of the Shamrock

Your magazine has circulated as far as Ireland. We have all enjoyed and benefited from the publications and have passed them around the circle of our friends. All have admired the format and content of the magazine and have been interested to see the forthright and compelling approach of America to the subject of Christianity. . . .Our town of Bangar is one of the oldest seats of Christian learning in Europe. It was the seat of a famous monastery founded by Saint Congall in the sixth century following Saint Patrick's conversion of Ireland to Christianity, and the monastery sent many missionaries to Britain and Europe founding churches which still commemorate their names.

Bangar, North Ireland
MRS. ETHEL M. BUTLER

No Th.B. at DBI

In the October 1954 issue of CHRISTIAN LIFE in your column on "Campus Chatter" you stated that the Detroit Bible Institute has been granted permission to give the Th.B. degree. This is not true. We expect to apply for permission to grant this degree, but so far we have not made our formal application.

Detroit, Mich. ROY L. ALDRICH
Pres., Detroit Bible Inst.

Lets Have More 'Malarky'

I was spending the last few days of August at a lake in Wisconsin with my family and a group of Christian friends. One morning I arose early and went down to the lake. I took my CHRISTIAN LIFE (August) and my New Testament along —hoping for a few minutes of quiet thinking. I must have read Dr. Tozer's words over four or five times. Suffice it to say

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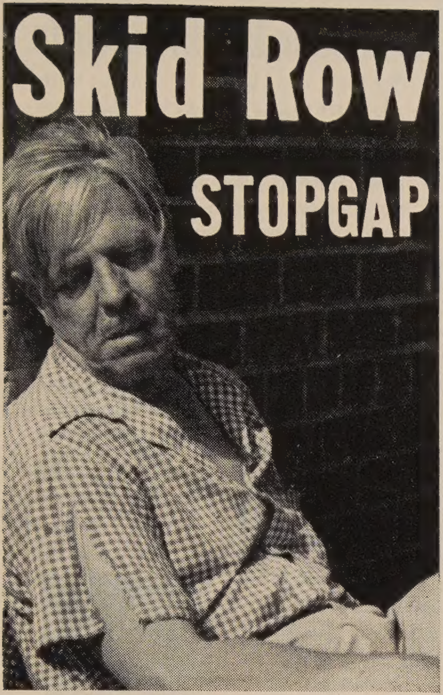

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that it was a mountain top experience that morning. I came up to breakfast, having caught a new glimpse of my God. You can imagine the jolt I received when I turned to the October Readers' Write and read from a servant of God that all of that stuff Dr. Tozer had said was just "malarky!" This idea of borrowing today's methods of big business is most interesting to me—for my livelihood depends upon promotion—sales promotion. But we have a certain standard below which we never go. We must never let the merchandise or store lose prestige in the minds of the customer. We're "selling" Christ in our Sunday schools, our contests and in our churches 52 weeks out of the year. We might not be making a lot of sales—but our doors are open. Are we making salvation look like a genuine non-skid potato peeler for only 19 cents (with a year's guarantee and two extra blades. Why even lovely Gloria Schmo out in Hollywood has one!)? Or is salvation made to look like a precious jewel from Tiffany's? If we borrow from the business world, let's borrow only the best—as befits Him. Dr. Tozer's words were a challenge to me, and if a plea for the deeper life is "malarky," then let's have more "malarky,"—and more Tozers!

Rockford, Ill. Carl Lindgren

* * *

I am sorry that Dr. McBirnie was offended by Dr. Tozer's views on fundamentalism. To me it was very gratifying to know that there are still those who believe in and who live a separated and surrendered life.

Lawrence, Kan. Mrs. P. Everett Sperry

Billy Graham Asks Help

I have been grossly misquoted. You can well imagine my shock when I read the *McCall's* article and read statements that I had never even thought, much less said.

In all press coverage this fall there are a number of misquotes.

I deeply appreciate the continued coverage given in Christian Life and would deeply appreciate your helping me straighten out this matter.

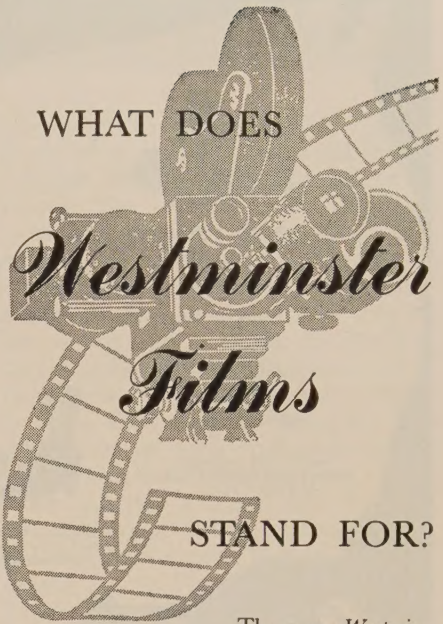
I have sent the following letter to the writer of the *McCall's* article.

I know that you were trying to be helpful, but you took quite a bit of liberty in putting words in our mouths.

If you remember, while you were talking to me you hardly ever used any notes. I think when you quote a man you should be very careful and accurate in the way you quote him. For example, you quote me as saying: "But I know ministers who smoke, have an occasional drink, dance and play a mild game of gin rummy," he says. "Doesn't make them any less devout than I am. It's all in the childhood training and how you come to look at it."

Sir, I have never thought such a thing, much less said it. This has done us a great deal of harm. It is going to take quite some time to straighten this quote out. . .

New Orleans, La. Billy Graham



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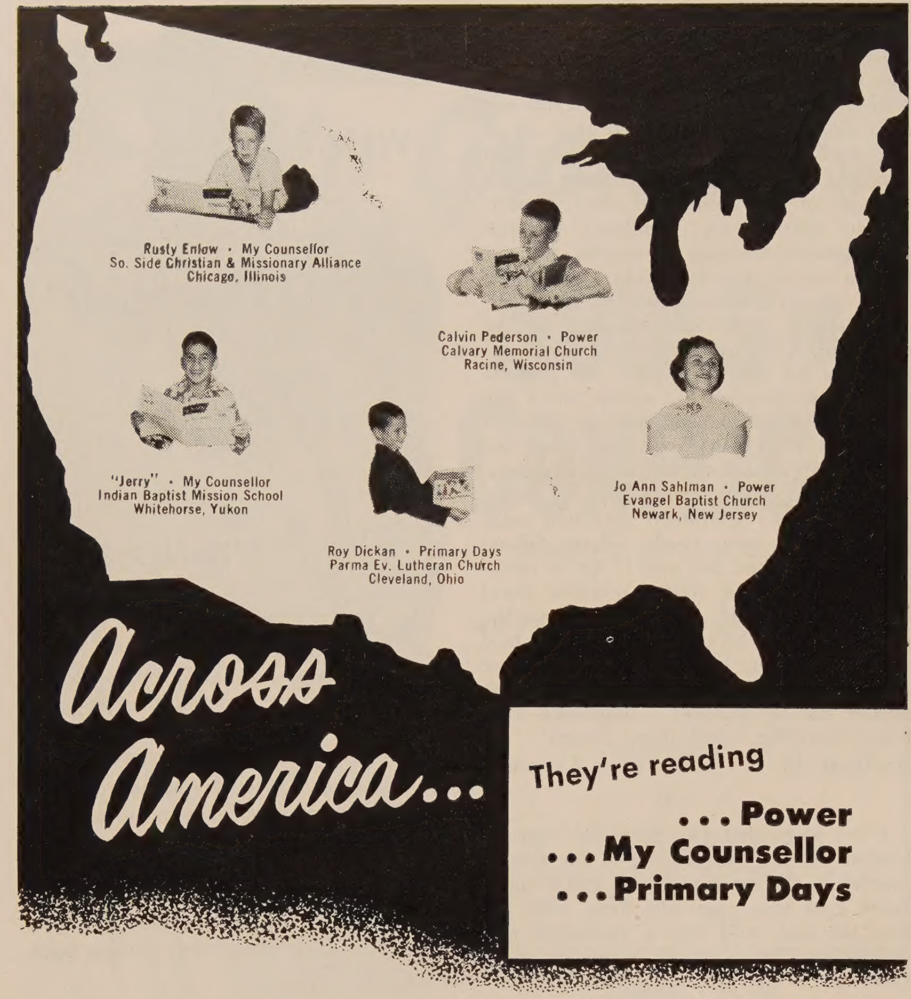
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Pictured here are boys and girls and young people who live in today's TV-age. While reading is seemingly an almost lost art with some young people of a picture-conscious generation, these youthful Americans still know how to read.

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Christian Life Evangelists

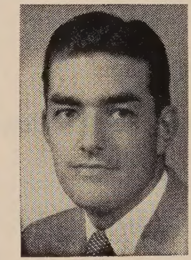
YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During December they may be heard at the following places:

DOUGLAS ROE

Main Street Baptist Church, Binghamton, N.Y., Dec. 5; Thompson Baptist Church, Thompson, Pa., Dec. 12.

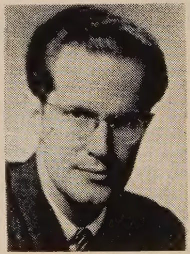
GUY LIBBEY

Aurora, Colorado



RALPH WILLIAMS

The Alliance Church, Appleton, Wis., Nov. 30-Dec. 12.



PAUL JACKSON

Bible-character Impersonator. First Baptist Church, Davis, Calif., Nov. 28 - Dec. 3; First Presbyterian Church, San Mateo, Calif., Dec. 12-17; United Presbyterian Church, Watsonville, Calif., Dec. 26-31.

MR. AND MR. LESTER PLACE

The Alliance Church, Elizabeth, N. J., Nov. 30-Dec. 5; Primitive Methodist Church, Olyphant, Pa., Dec. 7-12; The Gospel Chapel, Clementon, N. J., Dec. 17; Youth for Christ, Coatesville, N. J., Dec. 18; The Beulah Baptist Church, Russellville, Pa., Dec. 19; The Glen-Croft Baptist Church, Glenolden, Pa., Dec. 31.

NEWS—PEOPLE AND EVENTS

Red Athlete Finds Christ

Desperate Soviet Soldier Deserts Communism for German Refugee Camp

by Paul Haueter

Christian Life *Foreign Correspondent*

CHOOSING to risk their lives rather than endure the tyranny of their Red masters, shadowy figures slip through the Iron Curtain, leaving, perhaps forever, the land of their birth. One of these is Alexander Khuktov, once a Soviet soldier, now a soldier of Christ.

A few weeks ago, in his refugee camp quarters near Frankfurt, he told me of the struggle for his soul.

He was born of Christian parents near Stalingrad, the only son in a family of five. His sisters became believers, but Alex resisted the efforts of his family to win him to Christ.

His father knew and cooperated with great evangelical leaders in Russia. He himself conducted services in his home and in the town hall.

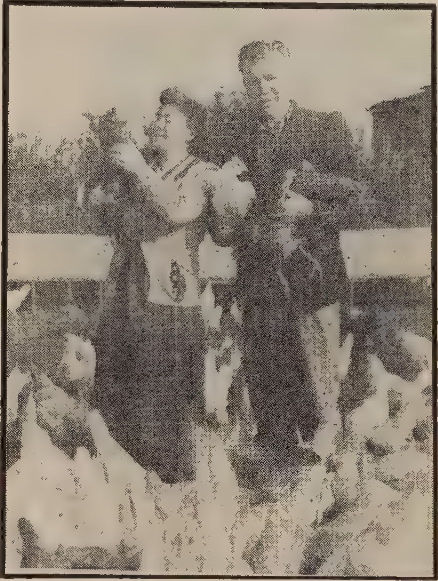
Alex was among the crowd one day which poured into the local theater to hear a debate. The subject: For meeting the needs of the Russian people — Christianity or Communist idealism?

His father and a Russian Orthodox priest defended the Christian view, while on the opposing side were two ardent Communists who mocked and attacked the Bible. But his father brilliantly pointed out the truth of the Gospel. The crowd cheered as judges gave the decision to Christianity.

The outcome of the debate only made Alex's father more unpopular with Communist party officials. One night Soviet secret police reached the house, finding gospel literature, Bibles and clippings used for sermon illustrations. Accused of conspiring to demoralize the people, he was put in prison.

Later he was released because of his 35 years of service in the coal mines. He had always fulfilled his quota by at least 200 per cent. They could not afford to keep such a man away from his work.

Alex also worked in a coal mine and played on a widely known soccer team, the "Master Production Miners." Sometimes they would visit other mines to cut coal, and newspapers would claim that they had produced 1,000 per cent of the quota. It was a 1,000 per cent lie, but Alex went along with such exaggerations to win favor.



Khuktov, Wife and Chickens
They give eggs to missionaries.

During this time he denounced his Christian activities. Then one day he read on a poster that after an exhibition game his team would be received into the Communist youth organization. This is what he had been working for!

At the end of the game the team members were individually questioned before the grandstand. Alex answered all the questions satisfactorily.

"We have one final question," said the chairman. "Will you now and forever reject your father and his Christian religion?"

Alex stared at the crowd. Suddenly he felt faint. A close friend stepped forward and falsely accused him.

Suddenly the thought of God gripped Alex. He squared his shoulders and looked straight at the examiners as they rejected him. With his hopes shattered he returned home to find forgiveness from his father.

One morning the radio crackled with the announcement that the German *Wehrmacht* had invaded Russia.

Being drafted in the Red army, he found morale extremely low. When a German motorcyclist blundered into several hundred Russian soldiers, including Alex, the Russians immediately surrendered.

Alex was kept in a lightly guarded prison camp until liberation by the American forces. Then he went to work in the kitchens of the U. S. army. Seeing the good conditions and high morale of the American GI's, he had no desire to return to the Soviet Union.

Later Russian troops moved in to occupy the territory and Alex was again put into Red army uniform. But all the time he was plotting his escape.

One day his opportunity came. His superiors sent him to a nearby town to get tickets for a circus. Demonstrating speedy obedience, he mounted a motorcycle and roared into town. However, he kept right on going out the other side of town and crossed the border into the American zone.

He entered a camp for Russian-speaking refugees. One evening American missionaries came to hold an evangelistic service. From missionary Daniel Poysti, Alex heard the Word of God proclaimed in his own language. He thought of the times he had rejected this same Gospel preached by his father. Could he possibly become a child of God after all that? "Christ said, 'Him that cometh to me I will in no wise cast out'" were the evangelist's words.

"Why, that must mean me," thought Alex. "If the Lord Jesus will have me I certainly will come to Him!"

And he did. His German wife accepted Christ as well, and together they were baptized by Missionary Peter Dyneka.

As I talked to Alex in the refugee camp he glowed with pride as he showed me his fine flock of chickens. The eggs which he markets provide a small but helpful income. Through his generosity, missionaries and Christian workers in that area are supplied with all the fresh eggs they can use.

In his camp Alex is active in helping with evangelistic services. Last summer he gave his testimony to crowds gathered in Frankfurt parks.

As we chatted together Alex said, "It is as though scales have fallen from my eyes. Now I know that Jesus Christ is the answer to the problems of the Russian people. I am waiting for the day when I can return to my country with the Gospel!" END

NEWS—Continued on page 33

- ★ **Protestant Groups Start Merging.**
- ★ **Armed Forces Curriculum Draws Fire.**
- ★ **Reds Battle Religion Behind Curtain.**
- ★ **Supreme Court Ignores Gideon Case.**

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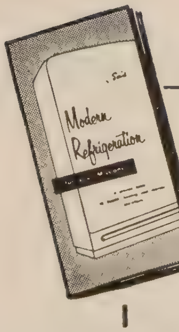

Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Situations Wanted

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Prac. nurse interested in youth work, teach., parish work, etc. B.A. degree. 7 yrs. exp. rural missy. work. 1 yr. teach. for Child Evang. Taught Bible students and lay women to teach Home Bible classes. **Box D-509**

Christian nurse instructor and high school teach. with pastoral exp. desires pos. in Christian sch. or as church visitor. R.N., A.B., working on Ed. M., exp. as college dean of women. Interested in bus. offer. **Box D-511**

Christian widow, 35, 9 yrs. in ministry, coll. and Bible inst. trng. Extensive trng. in child evang., release time education and Sunday sch. as well as church secretarial work. Excellent recommendations. **Box D-513**

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Christian woman desires position in private or commercial Christian home. Capable of caring for convalescents or domestic duties. **Box D-517**

High school teacher of English, A.B. and Ed. M. degrees, desires position. 20 yrs. exp. including one as principal. **Box D-545**

Male

Young man, 22, with B.A. degree seeks start into Christian T.V. 3 yrs. eng. and production exp. and some part-time T.V. production. Can play violin and direct music. Fiancee has B.A. degree in speech with stage & T.V. exp. **Box D-519**

Evangelist now booking meetings for the winter months. Live messages from the Living Word. Ordained minister — evang. and fundamental Bible preach. and teach. **Box D-521**

Bapt. minister, Scottish, with degrees in Psychology and Bible, seeks change. Exp. in social and institutional work. In present pastorate several years. Family musical. **Box D-523**

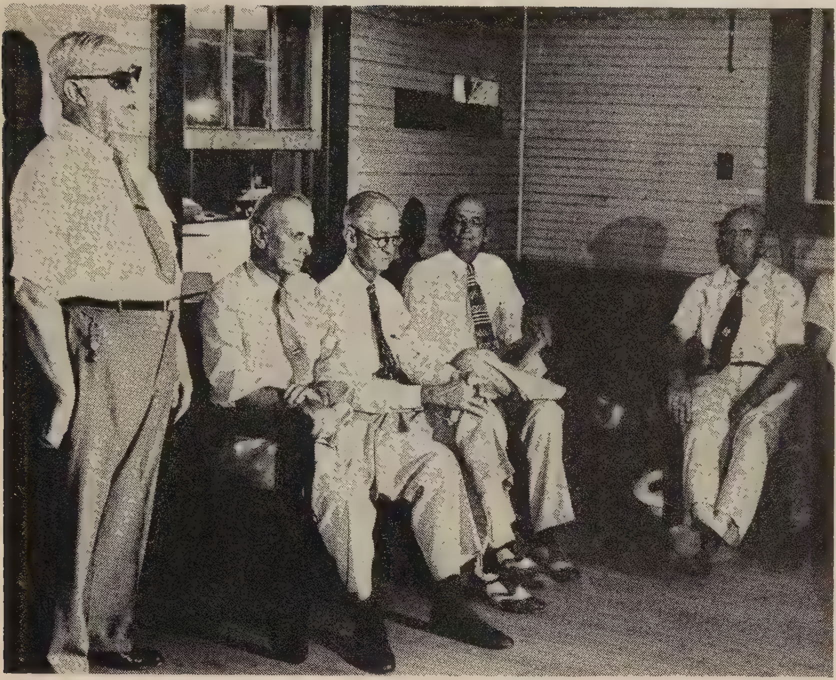
Christian Athletic coach, 36, and phys. ed. instructor desires pos. in Christian college. Prefer Midwest. B.S. and M.S. degrees plus 1 yr. grad. study beyond masters. 1 yr. high school, 8 yrs. college exp. Married. **Box D-525**

Teach. position desired by semny. grad., 32, for June or Sept./55. B.S., B.D., Th. M. expected in May/55. Special interest in Greek, Hebrew, Aramaic. Fundamental, Premillennial. Married. **Box D-527**

Bapt. desires position as professor and/or Bus. Mgr. of college or sch. Degrees in Bus. Admin. and Bus. Ed. Over 10 yrs. exp. in college teach. and 10 yrs. institutional and public acctg. **Box D-529**

Christian exec. with exp. in bus. admin., includ. supervision of finance, acctg., costs, purchasing, corresp., etc., desires to serve the Lord in some such capacity in Christian organ. Exp. as lay pastor and Bible expositor. **Box D-531**

(Continued on page 78)



Blind David Guyton teaches his Bible class in the GM&O railroad station.

They Converted a Depot

by Roger Heidelberg

THE Sunday school teacher paused in the middle of a sentence as the thunder of an approaching train drowned out his words. Teacher and class waited patiently until a long Gulf, Mobile & Ohio freight train roared by.

As soon as its red caboose disappeared in the whirling dust, teacher David E. Guyton, quite unruffled, resumed his exposition of God's Word. Passing freight trains interrupting a lesson are commonplace to the Men's Bible Class of Lowrey Memorial Baptist Church of Blue Mountain, Miss. They've been meeting in the GM&O depot for more than 20 years!

This unique class was born of the vision of Sam L. Godwin, local grocer and the only president the class has ever elected.

In those days, 20 years ago, the Sunday edition of the Memphis *Commercial Appeal* arrived in Blue Mountain around nine o'clock in the morning. Many farmers who came in from out in the county to get their papers spent the rest of the morning idling around the depot.

Observing their sweat-stained overalls and mud-caked work shoes, Godwin knew they could never be induced to go to Lowrey Memorial Church Sunday School, even though it was only a few hundred feet up the hill. In Tippah County you dress up when you go to church!

Then why not hold a Bible class in the depot? The prospects were right there anyway and who'd have to dress up to sit in an old railroad station?

Isaac B. Tigrett, president of the GM&O, gave permission for use of the building. David Guyton, professor at Blue Mountain College, agreed to teach.

Recently retired, after nearly 50 years on the College faculty, Guyton is himself a renowned Southern "institution."

Blinded by an accident when 12 years old, he determined to lead as normal a life as possible. This determination carried him through the University of Mississippi and Columbia University. He became the first blind person to graduate from "Ole Miss" and the first to receive the M. A. degree from Columbia. "Mister David E." is also President and Chairman of the Board of the Blue Mountain Bank, correspondent for several city dailies, writes a widely read column for the county weekly paper, and was awarded a medal for "conspicuous achievement in lines not usually undertaken by the blind."

Ten o'clock Sunday mornings you'll find Guyton teaching the Depot Men's Bible Class. Glancing around the waiting room, you might be moved to murmur, "What an odd place for a Bible class!" Guyton would quietly point out that Jesus often taught from some rather strange places, too.

Not long before he died, Tigrett was seated beside Professor Guyton at a luncheon. "You know, Dave," the railroad president whispered, smiling, "you haven't paid me any rent on my depot building."

Guyton laughed. "I'll just have to refer you to the Lord for that."

Tigrett spoke softly, seriously. "None of our buildings could possibly be used to finer advantage!" END

Their First Christmas! Program

Hundreds of excited, happy children will take part this month in their *first* Sunday school Christmas program.

These children, living in rural communities in many parts of America, attend the 148 *new* Sunday schools established this year by American Sunday-School Union missionaries.

There are thousands of other children in rural America who will *not* participate in Christmas programs this year—children who have never attended Sunday school because there are no churches or Sunday schools near them.

Help our missionaries take Sunday schools to these neglected children. Give this work your prayerful support.

Write for a copy of our magazine,

THE SUNDAY-SCHOOL MISSIONARY

Our field workers are available for speaking engagements.

Address: Dept. L

Department of Missions
American Sunday-School Union
1816 Chestnut St., Philadelphia 3, Pa.

"THE PIONEER SUNDAY SCHOOL ORGANIZATION OF THE U.S.A."

December's Urgent Business

BACK in the hills of war-torn Indo China, a young lad responds to the invitation of a soft-spoken missionary. Simply and quietly, he becomes a Christian. Forgotten is the strife which recently ravaged his land; unknown is the bitterness which separates loved ones of opposite ideologies. Known only is the love of Christ which overwhelms his heart.

The soft-spoken missionary goes quietly on his way. He rejoices because the young heart responded so readily, so easily.

Only God knows the many Christians in the United States who had a part in winning this lad of Indo China for Christ. Perhaps Christians in Yakima, Wash., Texarkana, Texas and Johnstown, Pa., help to support this missionary. Believers of Racine, Wis., Pasadena, Calif., and Winston-Salem, N. C., may be giving to the mission headquarters which upholds the administrative load that missionary activity requires. A few years before, others in Minot, N. D., and Portland, Me., may have contributed to the Christian school at which the missionary received his training.

In the process of training, equipping and supporting this missionary, thousands of dollars have been spent. But none of the money has been wasted, for God has worked another miracle.

Such giving is and always has been an essential part of God's program. When Christians do not give, God's work is curtailed.

Today the ordained service of giving is not only essential; it is tremendously urgent. The world situation has been critical before, but never has it been so critical in so many places. Indo China, Korea, India, Guatemala, Italy and Iran have been critical spots in the world's economy during 1954; but they are critical to the cause of missions as well. The Gospel must go forward and it must go forward now.

To go forward, the Gospel needs money. Talk to any mission official or Christian school administrator and you're likely to hear a similar story. "We have mission candidates, but we don't have money to send them out," or "We have to turn away scores of prospective students simply because we don't have finances to provide for them." It's a shame, but this is prevalent in a day when the world is desperately needing the Christian message, is relatively receptive to it and must have it now or never.

The crisis cannot be solved by polite, charitable nonchalant giving. America gives almost $2 billion a year for religion. That's a fabulous amount, but it fizzles down to a dollar a month per American. And that's nothing to wave a flag about.

The crisis cannot even be solved by rigid tithing. God blesses tithers, but he blesses 12 per centers more and 15 and 20 per centers proportionately more. Today's job demands more than tithing; it demands real sacrifice, for unless Christians give now, it may be forever too late.

It's not simply a matter of giving, because "100,000 souls a day are passing one by one away;" it's a matter of giving now or else whole nations of men, women, boys and girls will be forever lost to the Gospel.

For many reasons, this Christmas is your ideal time to give. Both missions and Christian schools, heavily dependent on your gifts, are worthy recipients of a Christmas present. To commemorate God's great gift of His Son, it is quite fitting to give money for His service to missions and Christian schools.

Even from the economic side, giving this December is worth while. Money given to recognized churches, missions or organizations can still be deducted for 1954 income tax credit. The recent government ruling allows credit for charitable contributions up to 30 per cent of your total income.

So no matter how you look at it, now is the ideal time to give; now is the most urgent need for giving.

1954 Editorial Platform

1. **Foster strong Christian family life.**
2. **Strengthen and develop Sunday schools and Christian education on every level.**
3. **Promote missionary vision and action by on the spot reporting of world missions.**
4. **Counteract 20th Century tensions with Christ controlled living.**
5. **Stimulate consistent and effective Christian citizenship.**

Where To Give

ACROSS the country are scattered many, many Christian organizations which merit the financial support of true believers.

Many of these missions and schools frequently appear in the advertising columns of Christian Life Magazine. Appearing this month are the following missions and schools, all worthy of receiving your tithes and offerings now.

MISSIONS

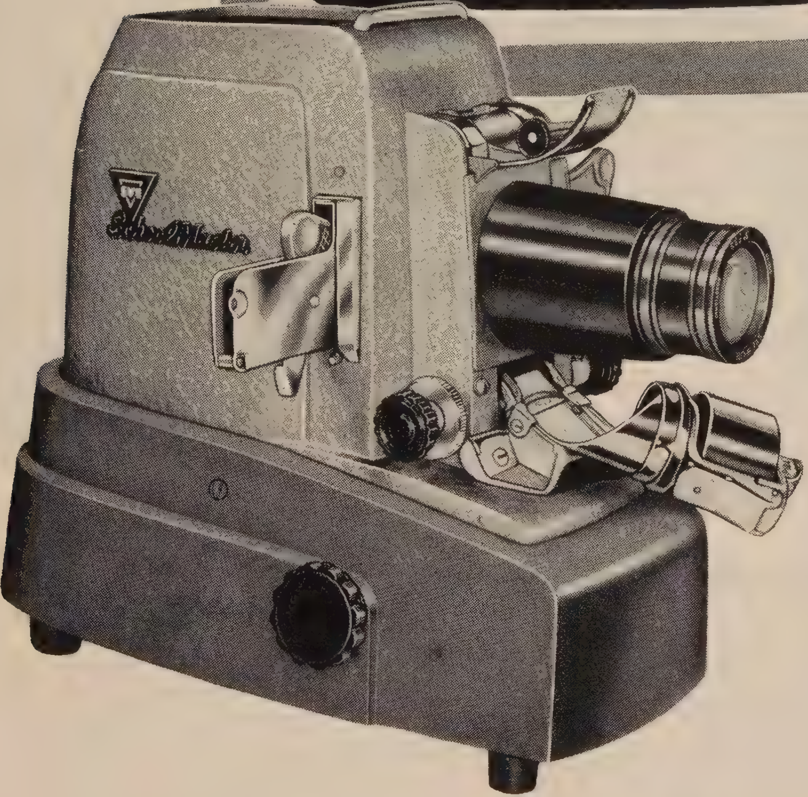
American Association for Jewish Evangelism
American European Bethel Mission
American Gospel Mission of Indonesia
American Messianic Fellowship
American Bible Society
American Sunday School Union
Ceylon and India General Mission
Children's Bible Mission
Christ's Mission
Christian Witness to the Jews
Conservative Baptist Foreign Missionary Society
Evangelical Union of South America
Evangelize China Fellowship
Eastern European Mission
Family Altar League
Far East Broadcasting Company
Friends of Israel
Grace Missions India
Greater Europe Mission
Hebrew Evangelization Society
Home of Onesiphorus
International Gospel League
International Hebrew Christian Alliance
Israel's Hope
Message to Israel
Navajo Missions
New York Bible Society
Pacific Garden Mission
Rural Evangelistic Mission of New Mexico
Sudan Interior Mission
Sunshine Gospel Mission
World Home Bible League
Women's Union Missionary Society
World Gospel Crusades
World Radio Missionary Fellowship

SCHOOLS

Baptist Bible College
Bob Jones University
Christ College and Seminary
Dallas Bible Institute
Detroit Bible Institute
Grand Rapids Baptist Theological Seminary
Huntington College
Marion College
Missionary Health Institute
Moody Bible Institute
Northeastern Bible Institute
Navajo Bible School
Ozark Bible Institute
Roberts Wesleyan College
Rockmont College
San Francisco Baptist College
Washington Bible Institute
Western Baptist Bible College
Westmont College
Wheaton College

PROJECT IN BROAD DAYLIGHT!

SVE



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Simple Operation • Cool Performance

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Instructor 750	139.50
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AC only	189.50
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☐ Booklet, "Teaching with a Filmstrip"

Name..
School (or Church)....................................
Address...
City........................Zone.....State...........

Little newcomers to Israel. No Christmas for thousands of Jewish children like these because they have never heard about Jesus.

Jewish children waiting at the door of the Mission of the Hebrew Evangelization Society in Palestine. Will you help us bring Christmas joy to them?

THERE IS NO CHRISTMAS FOR THE JEWS

This Christmas, when lights are gay and children are happy and gifts unwrapped — when "The First Noel" and "Silent Night" ring through the air from morning 'til night — there are thousands of Jewish boys and girls around the world for whom there is no Christmas. They have never heard that Jesus the Christ came to them on that first Christmas day.

CAN JEWISH CHILDREN BE REACHED WITH THE GOSPEL STORY?

Yes, each year in Palestine and at its various mission stations in Europe, this society conducts Christmas parties for hundreds of Jewish children, where many hear about Jesus for the first time in their lives. Christmas is the one great opportunity of the year to reach Jewish children with the Gospel.

This is but one phase of the world-wide ministry of this society whose desire it is to reach as many Jews as possible in these closing days of Time.

Your gift will help bring Christ to the Jews!

RADIO, THE OPEN DOOR TO JEWISH HEARTS

The Hebrew Evangelization Society, through the voice of Dr. Michelson, a converted Jew, for 25 years has been preaching Christ to the Jew. He now is on about 40 radio stations, 7 days a week from coast to coast in the United States and Canada.

A NEW TESTAMENT IN THE HANDS OF EVERY JEW

The Hebrew Evangelization Society is carrying on a world-wide campaign to place a New Testament in the hands of every Jew. If you have a Jewish neighbor, or work with a Jew in the office or factory, this Society will send you free of charge a Testament to present to him.

WORLD-WIDE MISSIONS "TO THE JEW FIRST"

This society supports about 30 missionaries ministering to Jews in Palestine, France, Germany, England, Roumania, Australia, United States and Canada.

YOUR GIFT WILL HELP BRING CHRIST TO THE JEWS!

MAIL COUPON

For FREE Copy of "ISRAEL TODAY"

A first hand picture story of Palestine as the Jews are flocking back to their homeland in harmony with the prophetic Scriptures.

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I am interested in knowing more about evangelizing the Jews. Please send me my free copy of "ISRAEL TODAY"

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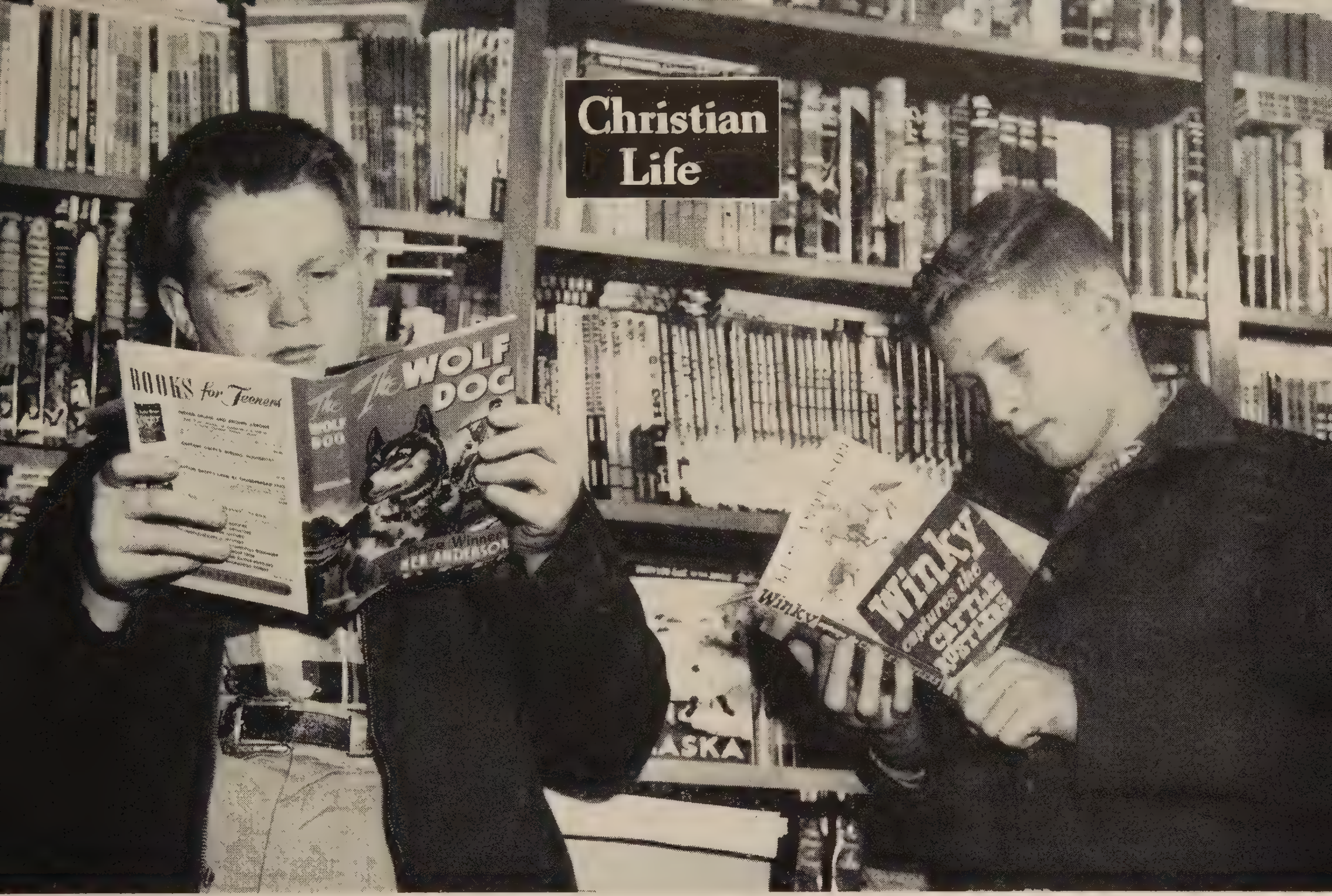
Christian Life


BOOKS for Teeners
The Wolf Dog
Winky captures the cattle rustlers
ASKA

Getting rid of the comic books does not solve the problem; parents must give their children something much better to read.

Kids Don't Need Comics

by Olaf Eikland

You've read what secular magazines are saying about comics; now, here's the Christian answer to the comic book problem.

MORE burglaries, larcenies and auto thefts are committed by 16-year olds than by any other age group, according to the "Uniform Crime Reports" of the Federal Bureau of Investigation. Blame is fixed on horror comics.

Today, U.S. citizenry is up in arms against the comics. And yet, the forces of evil advance almost unmolested.

Several years ago, CHRISTIAN LIFE published a scathing attack on these horror comics and joined the battle against these insidious crime-mongers. The attack has now been taken up by newspapers, magazines and civic groups of all types.

A blow-by-blow description of the comic book tussle was detailed last month in a feature news article in CHRISTIAN LIFE. But fiendish comics have not yet surrendered.

Instead, an 11-year-old lad in Chicago recently confessed the starting of a tenement fire which killed seven. He explained, "I read a comic book called, *The Human Torch.*"

And a teen-ager who savagely attacked a 40-year-old man to death in Brooklyn was excused by his mother who explained, "He reads a lot of Mickey Spillane books."

And in Los Angeles department stores have accused comic books for a recent surge in shop-lifting.

When Dr. Fredrick Wertham wrote in *Reader's Digest* recently, he stated, "If one were to set out to show children how to steal, lie, assault and break into houses, no better blueprints than the comic books could be devised."

Christian Life Project I

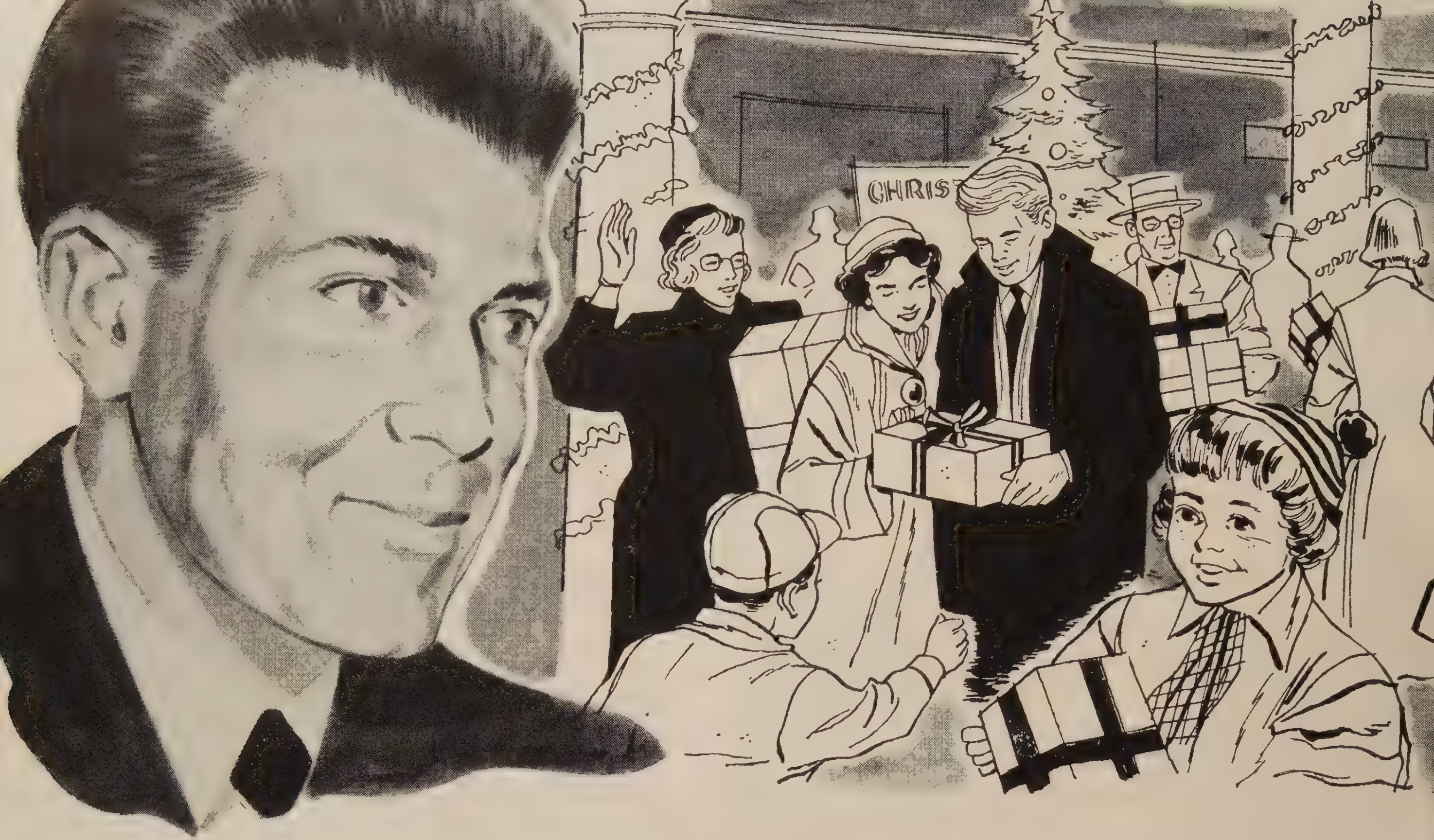
Foster strong Christian family life.

What's the solution? Newspapers across the country have handled the problem back and forth, dodging basic causes and engaging only in unimportant side issues.

Dr. Henry Ness, chairman of the Washington State Board of Prison Terms and Paroles, rooted out the real cause recently. He said, "The juvenile problem is not primarily economic, physical, psychological or educational, but basically moral. Moral problems can only be solved by moral law. Moral concepts can only be derived from the moral law of God, the Bible.

When scenes of Bible history and parables are taught the children of America, the crime wave will be

(Continued on page 47)



Joe didn't shock easily; but seeing a youngster steal from a Christmas gift barrel was more than he could stand.

THE GIFT BARREL

by Jim McBride

JOE TURNER watched from the book section as the boy stepped into Crawford's Department Store out of chill December weather. Instantly Joe decided he liked this kid. It might have been the sturdy set of his shoulders or the clean look about him. Joe couldn't say, but he caught and held his attention.

The boys shifted a bundle of the afternoon edition of the *Tribune* under his arm, and headed for the Toy Department. *Some newspaper boy in to see Santa Claus,* Joe figured.

Passing through the book section, where Joe was temporarily working during the Christmas rush period, the boy pulled off his red woolen cap. It was as if he had suddenly remembered it was polite to remove your cap when inside. His flaxen blond hair was cut butch style, like Joe's.

I like this kid, Joe thought. His heart warmed for the first time since Korea when he had received that "Dear John" letter from his girl friend.

Joe was tough enough. He asked no favors and gave none. Joe didn't mean to be mean or cruel; he simply wanted to be tough enough, so he wouldn't be hurt inside again.

In the Toy Department the boy didn't join the crowd around Santa. Instead, he marched to a barrel in the far corner. It was identified by a sign on the wall immediately above it. Bold letters, painted in red and green, read: GIFT BARREL. HELP THE SALVATION ARMY HELP THE NEEDY.

Joe couldn't figure this one. What was he doing in front of the Gift Barrel without a gift? Joe raked his fingers through his short-cropped hair and shook his head in amused bewilderment.

Then Joe's mouth popped open in utter astonishment. The boy reached into the barrel and pulled out a deflated football. He tucked it between his papers, retraced his steps back through the store and went out the front door.

Joe wasn't shocked easily, but for some reason he wanted to run after this boy, scold him, reprimand him for this callous act.

He seemed like an honest boy. Didn't he realize the penalty of stealing? *Thou shalt not steal . . .* That's what the Bible said. And yet the boy had acted so calmly and deliberately.

Joe brought his thinking up short. He reminded himself that he had stopped all this Bible nonsense. What difference did it make? Why should he care? He warned himself that it was none of his business.

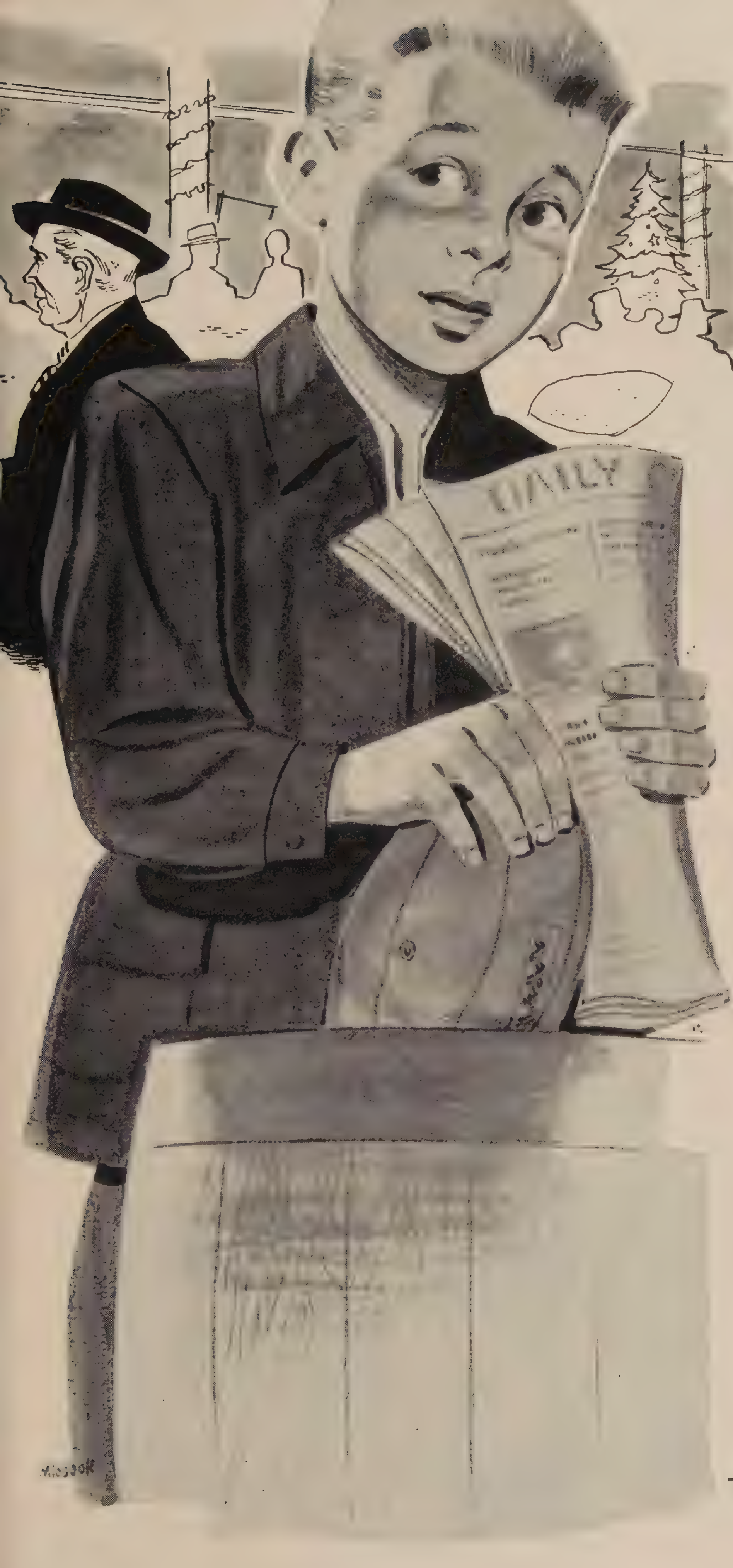
Joe argued with himself, but he still regretted letting the boy get away. And suddenly he was listening to one of the carols the Crawford management played continually over the store public address system.

Away in a manger, no crib for a bed . . .

A certain Bible verse pecked at Joe's memory, but he couldn't remember it. His mother had often quoted it.

The stars in the sky look down where He lay . . .

And Joe remembered his father reading the story of the Christ Child. Every year on Christmas Eve he had heard the story.



Two days later Joe had forgotten all about it. As he entered a restaurant at lunch-time, he had hoped to relax in a booth, but all of them were taken. Instead, he took the one vacant chair at the counter.

"Hi, Mister."

The voice of a boy came from the counter chair on the other side of the young lady seated next to Joe.

"I saw you in Crawfords the other day. Remember? I was choosing what I want for Christmas."

It was the same boy, the boy who stole from the Gift Barrel.

"You know what I want for Christmas?"

Joe paused before guessing. "A football?" Joe searched the boy's face to catch a reaction. There was none.

"Oh, no, Mister. I have a football."

"Yeah, I should have known."

"I want a lumber truck. Just like at Crawfords." The boy glanced at the young lady seated between him and Joe. "I want it for special reasons."

Probably take that from the gift barrel too, Joe thought.

"This is my Mom!" the boy announced bluntly. "We're partners, kinda. We gotta stick together and help each other. She works in the Bible House next door, and I sell papers."

Joe smiled in spite of himself. The boy was trying to be independent. Then Joe noticed the young lady. She was more than pretty. Her hair was flaxen blond like the boy's, long and flowing, soft and smooth and shiny.

Immediately Joe stiffened, putting up his guard. Her whole person, the clean clear complexion of her face, the smile that gently tugged at the corners of her generous mouth, her relaxed hand on the counter . . . all radiated a calm and peace such as Joe had never witnessed before. Immediately he knew the source of her serenity. A well-used leather-bound Bible lay on the counter in front of her.

Joe believed he could trust her. Then he chided himself for getting soft. He mustn't trust anyone. After all he had been hurt once before.

Joe picked up the Bible. "Is it any good?" he sardonically asked.

Her voice was quiet and sweet when she spoke. "I read it quite a bit."

"Of course. . . ." The leather binding was frayed and ragged; many of the pages were loose.

It's about time she got a new Bible, Joe thought. But he didn't say anything.

"That Bible belonged to my mother and father," she quietly explained, taking it from Joe. "It has the family

Joe was shocked as the boy brazenly pulled a football out of the barrel.

ILLUSTRATED BY RICHARD MLODOCK

history in the front. I know I should get a new one. My son likes to read it, too."

"Sure, I do," the boy blurted. "I'm a Christian. Are you?"

The abrupt question took Joe completely by surprise. He tried a weak smile for an answer, but a smile wouldn't break an embarrassing silence. Finally, he spluttered, "Well—uh—back home—uh—I used to go to church."

"Then why don't you come to ours," the boy suggested. "We're having a special Christmas program Friday night." Then the boy glanced at his mother, asking, "He can come, can't he, Mother?"

"I'm sure he'd be more than welcome," she answered.

"Thank you," Joe said, getting up from the counter. "Perhaps I will." Then he hurried away quickly before he had betrayed his confusion.

Joe hated himself for being upset. *I'm a Christian! Are you?* What right did a little boy have to ask him such a question. And a thief at that! Now, Joe lost all sympathy for the youngster. He was convinced that the boy would be back to steal the lumber truck.

And this time he'd waste no fatherly interest on the thankless upstart. He'd nab him quick and turn him over to the floor-walker.

Just as Joe had thought, the boy returned 30 minutes before closing time on Friday, Christmas Eve. It was the night his church was having that special Christmas program. What right did a young delinquent have in a program? The boy marched directly to the Toy Department. Joe trembled violently. He watched the kid carefully examine first one lumber truck and then another. Joe waited. He kept out of the boy's sight.

Then the boy took his choice in his arms. Swiftly, Joe moved out of the book section into the Toy Department. He reached out to nab him.

Abruptly, the boy turned. "Hi, Mister. I want to buy this lumber truck." The money was wadded in his outstretched hand.

"Buy it?" Joe blurted out.

"Sure," the boy said. "I'm buying it for the Gift Barrel."

Joe felt stunned. He stared at the boy. All he could say was, "How about the football?"

"Oh, that," the lad explained, "I put in my old football, but that was just a piece of junk, so I took it out again. How can it be a real gift unless it's something you'd want for yourself?"

Joe suddenly felt weak. He felt like a fool. "Yeah, but I don't quite . . ."

The boy spoke again. "You see, Mister, I'm a Christian. And—aw—I guess you can't know about real giving unless you're a Christian." Joe heard the carols again, softly and tenderly in the background.

Silent night, Holy night. All is calm, all is bright . . .

Joe turned away from the boy and bowed his head. *"God, forgive me . . . forgive me"* . . . he whispered.

Joe knew now he had been right in buying that Bible for the boy's mother. He would give it to her at the Christmas program later that night.

A great weight seemed lifted from his shoulders. He put his hand on the boy's arm and ushered him toward a clerk in the Toy Department. He knew what he would do. He would buy the lumber truck himself — and wrap it for the boy when he wrapped the Bible.

END

Life Is Too Short

by Olive Bishop Branch

"LIFE is too short to be little," Disraeli once wrote. No one needs to labor to establish the fact of the brevity of life. Man's allotted time is three score years and ten, and though a few may even pass the century mark, life is only a brief moment in the eons of time and eternity.

We are in no danger of physical littleness. Doctors will tell us the number one health problem in the United States is overweight. But the great danger among church people today is spiritual littleness! How many of our troubles would melt away if we could only overcome our spiritual smallness and become spiritually big where it really counts!

Children often take a measuring stick to determine how tall they are and the results of their measurements are sometimes amazing. One little boy insisted he was nine feet tall! How tragic it is when Christians childishly insist on a bigness that is simply an illusion!

If Jesus' disciples had been less intent on striving for the place of greatness and honor, they might have grasped more of the bigness of His spirit. He taught that to be great, one must be humble. Even the menial task of washing their dusty feet only magnified His greatness. While the small person is striving to advance himself, the one who is big in spirit is seeking to serve and walk the path of humility. Here he finds enlargement of soul and release from pettiness.

According to these standards, how big are you?

Can you see another advanced or honored while you and your efforts are ignored or thrust aside? Perhaps someone else was at the head of a project on which you labored long and arduously. When the accounting was made, praise went to the leader and your efforts went unnoticed. What was your size then? Did you feel resentment and even jealousy? Or did you rejoice that the work was done and the cause of Christ advanced?

Can you give another person the right to an opinion even though that opinion may be counter to your own? There is a vast field of problems and questions to which we must apply the principles laid down in the Bible and we do not all arrive at the same conclusions.

Recently I tried to discuss a spiritual question with a Christian man who had evidenced little understanding of the subject. He would not listen to my opinion, but flatly stated his, with the attitude, "If you don't agree with me, you're wrong."

Much of our squabbling and divisions may be traced to smallness of spirit. "Most troubles in our churches are caused by people who are not big enough to see anything beyond their own private opinions or ambitions. Some churches have been split wide open by little people who are more determined to save face than to save the world." (Miller)

Are you big enough to admit it gracefully when you are wrong? The big person can see a question from all sides and reason logically, without being swayed by prejudice or preconceived opinions. If he finds he has been wrong, he will change his opinion and admit it readily. Someone once said, "A wise man changes his mind, but a fool never does." No doubt you have sometimes run into blind, biased prejudice even on religious questions. Such is the measure of one who is stunted in spirit.

Are you big enough to forgive, or do you feel that life is too short to get even with all the people you fancy have wronged you?

Can you face your sins and failures squarely or do you try to justify yourself by comparing yourself with someone else who has failed? Or, worse yet, do you try to run down another person so you will appear in a better light? I've known Christians who try to dig up something in a fellow Christian's past and blacken his face so their own sins wouldn't appear so black. It's a big person who can assume full responsibility for his failures and sins rather than trying to blame someone or something else.

Yes, how big are you? As you continue to accurately measure yourself, the Holy Spirit will bring to light other questions of spiritual smallness. And remember, in the light of the great task of getting the Gospel out and the short amount of time we have in which to do it, "Life is too short to be little."

Siberia's shores are closed to the entrance of missionaries, but the icy Bering Sea currents conspire to thwart her purpose.

Bridging the Bering with the Gospel

by Everett Bachelder

Russia is only three miles away, but getting the Gospel over the gap demands ingenuity, patience and a lot of cold blood.

IF THE Gospel gets into Russia, it may be through the back door, according to missionaries and other Christian workers at Nome and Wales, Alaska, only a stone's throw from Siberia.

But the Iron Curtain is as rigid and much more frigid near Alaska than it is near Europe. Getting the Gospel across the narrow Bering Straits is no easy task.

From Wales on the tip of Alaska's mainland you can gaze across and plainly see the white cliffs of East Cape, Siberia. Half-way between these two points are located the Diomede Islands and between these steep, rocky islands runs the International Dateline. If you visit the American Island, Little Diomede, you can look across and easily see Siberia's Big Diomede Island, only three miles away.

Yet, it has been 20 years since the last white American was allowed to go over to the Siberian side and five years since Eskimos could cross freely.

And so, ingenious methods have to be contrived to get gospel literature across the Bering Sea. Russian tracts and Scripture portions go out slowly, but they are being given out.

Some of them recently went to Siberia, carried by chunks of ice, Japanese currents and old bottles. During the winter we had placed 50 bottles filled with gospel material far out on the ice. The bottles had been tightly corked. Gradually, the ice floes moved out. As the floes melted last summer, the bottles continued to follow the Japanese current to Kamchatka and other portions of the Siberian coast. Others may have entered the Bering Straits and may have been found later along the Northern Siberian Coast. Yes, God has planned the movements of His currents. He knew the currents would go in the needy direction.

Christian Life **Project 3**

Promote missionary vision and action.

The Bottle Evangelist, George Phillips of Tacoma, a great help to us, has not only aided us with the bottle work to spread the Gospel by the seas, but also has aided us to get out the Gospel by the winds.

Recent balloon launchings on the European borders to the Iron Curtain have encouraged us to go ahead with a gospel balloon launching program from Alaska. Quite a few U.S. Weather Balloons are on hand. We are packing the smaller balloons with gospel portions now and will attach them later to the big hydrogen-filled balloons. At

Mina and Everett Bachelder count their huskies as valuable mission co-workers.

Everett and Pinky take tracts on trip.

certain times the air currents are just right for the balloons to sail over Siberia and finally land miles and miles away as they become weathered.

Gospel radio is another possible approach to our neighbor's shores. The armed forces operate a station at Nome, the farthest west in the Alaska Theater. Servicemen in outlying posts, Eskimos in isolated villages and many residents of Nome listen in.

But the station can be heard far beyond the Diomedes, too. New rulings have stated that the Gospel could not be preached in Eskimo over the local station because of security regulations. However, other languages can be used. Recently the Korean Children's Choir sang in their language.

Before the new rulings took effect, Gospel Recordings, Inc., was here in Nome. Joy Ridderhof and her assistants got recordings of the Diomeders and perhaps some gospel recordings in Diomede and other dialects are behind the frigid curtain even now.

Actually, no one knows what really is happening in Siberia. Great populations are there, many perhaps in labor camps. Reports indicate, however, that there are many exiled believers in Siberia who, through faithfulness to the Lord Jesus Christ have been a testimony to those nearby. Some of them meet regularly to study the Word, even under persecution.

It was seven years ago when I had my first contact with Siberian Eskimos. Five oomiaks (Eskimo home-made boats) landed near my missionary home. Since I sensed they might be coming from Siberia, I grabbed a supply of Russian gospel material and dashed out to greet them. There were about 40 Siberian Eskimos coming ashore. One gospel magazine I distributed contained in large letters John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." As the interpreter from the Diomede Island read it to the others, bright smiles filled their faces and they nodded their heads in approval.

During their visit, we had many opportunities to hold forth the Word of God to them. When they returned to Siberia, they carried back Russian Bibles, Testaments, gospel portions and tracts.

About a month later, I sailed through the Bering Straits. Eskimos on board ship were showing me how to eat muktuk (whale skin). During the trip I was able to toss into the current several bottles laden with Russian tracts.

Shortly afterward, Eskimos from Little Diomede were visiting their friends and relatives on Big Diomede. Russian authorities, however, refused to let the American Eskimos return for many months. Finally, when they all safely returned, United States investigation followed and complete instructions were made against even Eskimos crossing to the Siberian side.

A year later, I visited the area by dog team. Near the Bering Straits the ice movements cause tremendous pressure ridges and other ice formations which makes it hard going. Part of my sled load was a huge sackful of Russian Bibles, Testaments and gospel portions, but I was unable to distribute them. The sackful, still awaiting distribution, is now resting in the native church building at Wales, Alaska.

Wales, a strategic town, politically as well as spiritually, has several native Christians but no missionary work.

About 135 miles southeast lies the city of Nome, population 2,000. In some outlying villages, the wind howls the snow into huge drifts which often cover the dwellings and leave only a chimney protruding. There are no trees of any size.

Made famous by the Alaska Gold Rush, Nome still remains a mining cen-

ALASKA
AIRLINES

Bachelder's dogs carry message "God is Love," as they roam Alaskan expanses.

ter for gold, uranium, tin and other metals. Although it lies less than 200 miles from the Arctic Circle, its climate is not harsh and not as cold as in some areas of the northern Midwestern states. Transportation in the winter is by dog team and sometimes by ice plane.

Among the churches located in Nome are the Nome Gospel Home, the Evangelical Mission Covenant Church, the Assembly of God, the Church of the Nazarene and the Community Methodist Church.

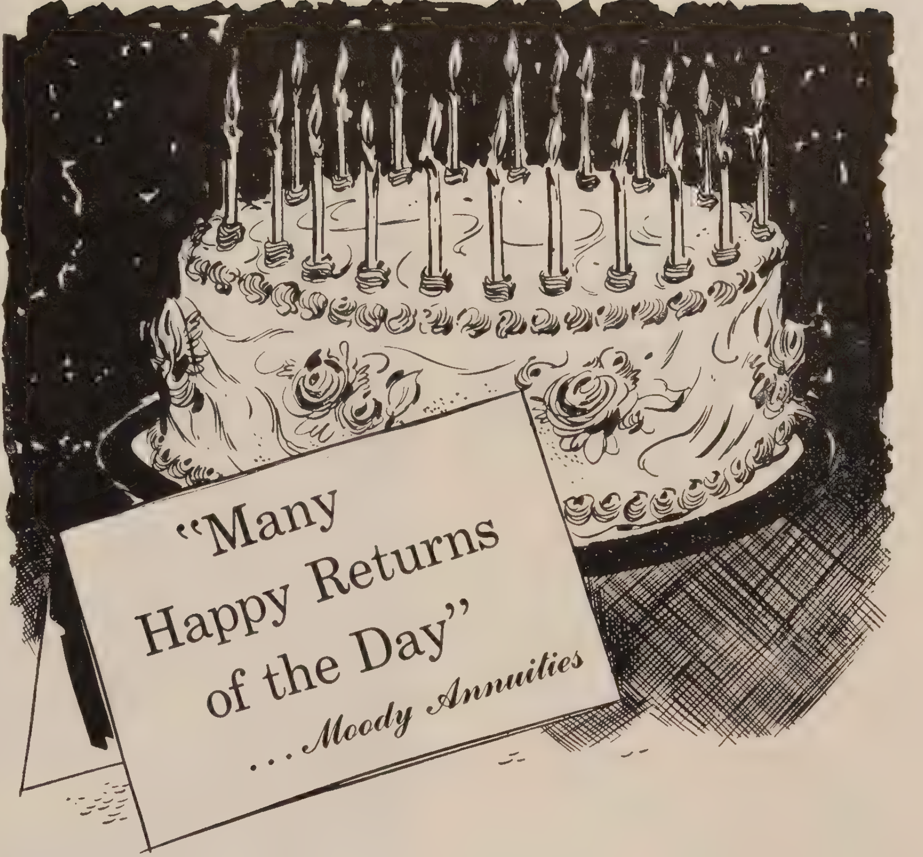
Recently the annual native conference of the Evangelical Mission Covenant Church was held here. Dog teams brought delegates and visitors from all parts of Alaska for the four-day meeting.

Nome's position brings it into more and more prominence, since it is located further west than Honolulu and only 135 miles from the tip of the continent of Asia. The short distance across the Bering Straits to Asia is often referred to as "The Great Land Bridge," by which Indians and Eskimos may have originally come to America.

And if the American natives originally came by this northern route, it may be God's plan to some day go back across. When those who were migrating centuries ago came over, they were entering the "Land of Yesterday," for they were going the opposite direction from the movement of the sun. It could be the Lord's missionary purpose to some day send forth the Word the opposite direction across the bridge, moving with the sun and with the Son of Righteousness into the "Land of Tomorrow."

The Gospel has always gone West and may it continue to go West "till He come." I believe that in God's time He will open the door for the Gospel to continue on westward into Russian Siberia. END

Work among Eskimo children is fruitful.



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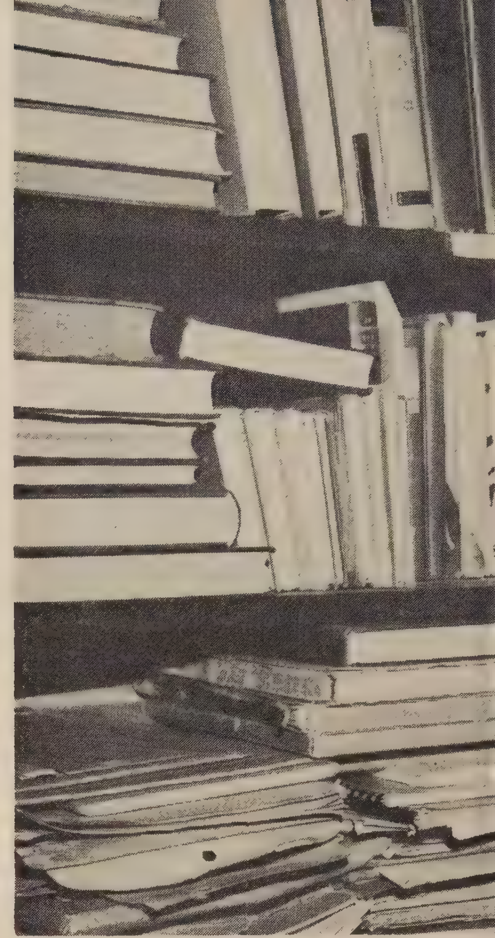


MIRACLES

Psychiatrist Philip Marquart, M.D., candidly combines medical and Christian experience in expressing his views on the much-discussed and debated subject of supernatural evidence today.

HOT POTATO in the hands of today's Protestant churches is the subject of supernatural evidence of the Spirit-filled life. One of the most discussed phases of the subject is healing. The fact that God can heal is disputed by no evangelical believer, but how and when and why healing occurs is a subject which has spilled over its theological brim and now is discussed readily by laymen.

Healing, long ignored by all except the medical profession, has come again to the fore. It has been exploited, exploded and expanded by various schools of thought.

Taking advantage of natural interest, cultists have profited from segments of a gullible public. Roman Catholics light candles or trek to a legendary shrine. Christian Science practitioners deny the reality of the disease. Secular psychiatrists have written down-to-earth best-sellers on mental healing. Episcopalians have have conducted study groups on the subject with increased fervor. In England Anglican groups have held large healing meetings. And the steady growth of evangelical denominations which do practice healing in various degrees has also spotlighted attention on the subject.

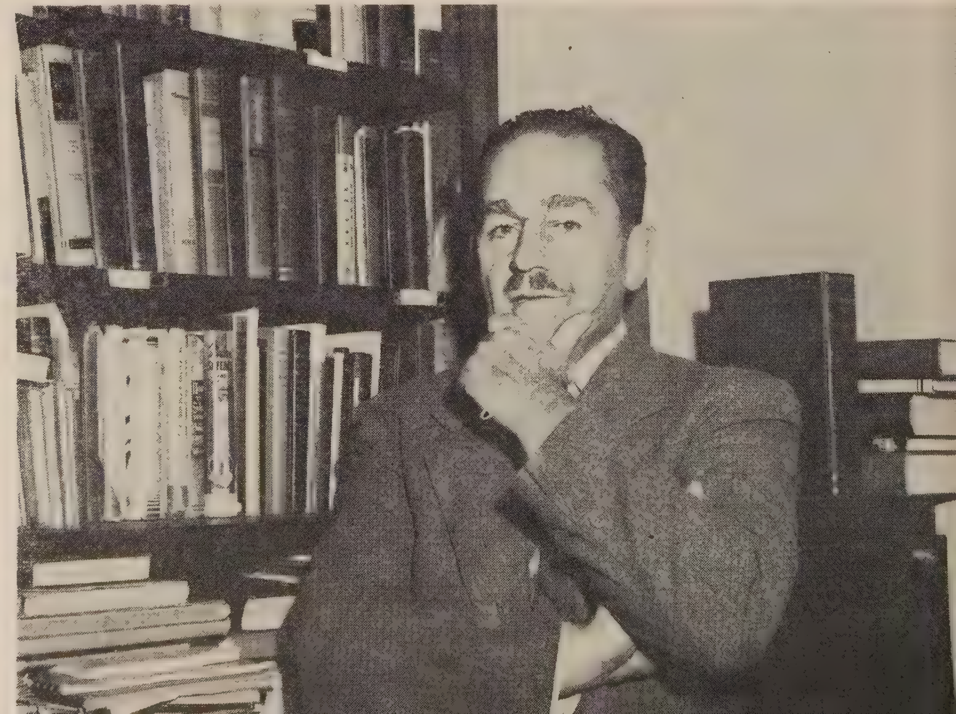
Spokesmen in larger denominations have remained singularly silent. But the mushrooming interest has forced many of their clergy to speak out.

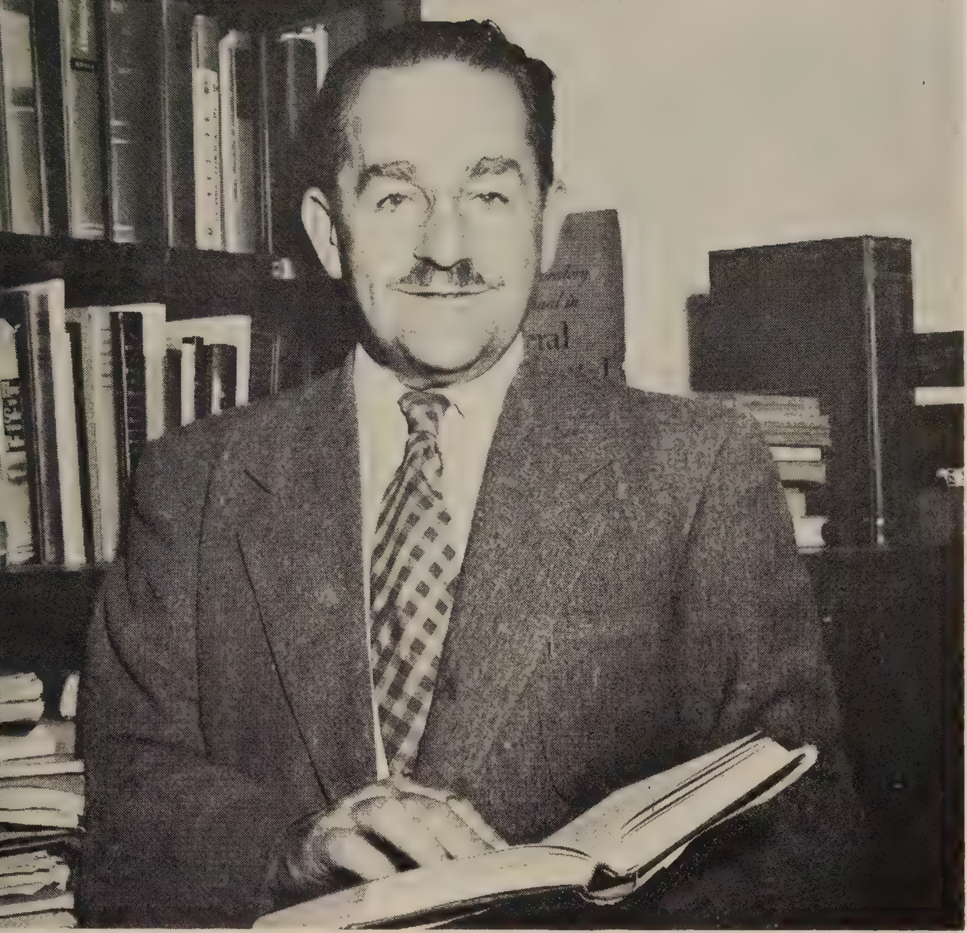
McCarroll Comments

McCarroll

I believe God answers the prayer of faith for the sick and afflicted in accordance with His will. Methods God employs in healing are governed by His sovereign grace, power, and will. Humans cannot dictate the avenues through which God works. God can heal miraculously. When He so wills, He imparts to individuals involved guidance, assurance, and necessary faith. I am in accordance with Dr. Marquart's belief that mankind needs to know that our God is an all powerful Savior and willing to intervene on behalf of those who believe in Him — also that the subject is of tremendous importance to Christian living. While urging all believers to study their Bibles carefully in this respect, I urge Bible study along dispensational and kingdom-offer lines in order to safeguard from unbalanced conclusions, statements, and actions that so often mar testimony for Christ. —Dr. William McCarroll, Pastor, Cicero Bible Church; former president, Independent Fundamental Churches of America.

"I believe the lack of miracle healings today is because of an infirm church."





"God is interested in man and intervenes in the universe in behalf of man."

Some evangelicals regard divine healing as a powder-keg; others praise it as a power-keg.

The interest appears to be a human response to the pressures of the age. The non-Christian world has fumbled in vain for the answer in a general religious emphasis. It may acknowledge God, but it denies the power therof.

In Christian circles, too, many agree there has been fumbling — at least in the fearfulness of many Christian leaders to come to grips with the issue.

Generally speaking, evangelical Christianity is divided into two schools of thought. To some, the current impotency of the church is a product of our "dispensation." We must acknowledge, say they, that this is a characteristic of the age. Miracles and healing were for another day; to expect or seek them today is to displease God and invite disaster.

To others, the Scripture, "Jesus Christ, the same yesterday, today and forever," has meaning. To them the miracles of Scripture are to be expected now where Christians truly believe the Word of God. Likewise, to them, divine healing becomes an integral part of power-filled and Spirit-filled Christian living.

Keeping abreast of this interest, Christian Life has presented articles dealing with the theological aspects of divine healing. Letters from many readers have indicated unusual interest from all denominations. This month Christian Life Magazine presents one phase of the medical viewpoint in an exclusive photographic interview with Philip Marquart, M.D. Though not now practicing, he is a recognized psychiatrist and is also chairman of the psychology department of Wheaton College and member of the Christian Medical Society.

Question: Dr. Marquart, this is a basic question to the entire subject of divine healing and miracle. As a member of the medical profession, do you believe in God's intervention in present-day affairs?

Dr. Marquart: Yes, I do. Naturally, I see much evidence of the influence of the supernatural in nature. But even above and beyond the workings of nature, God's hand is obvious to all observers.

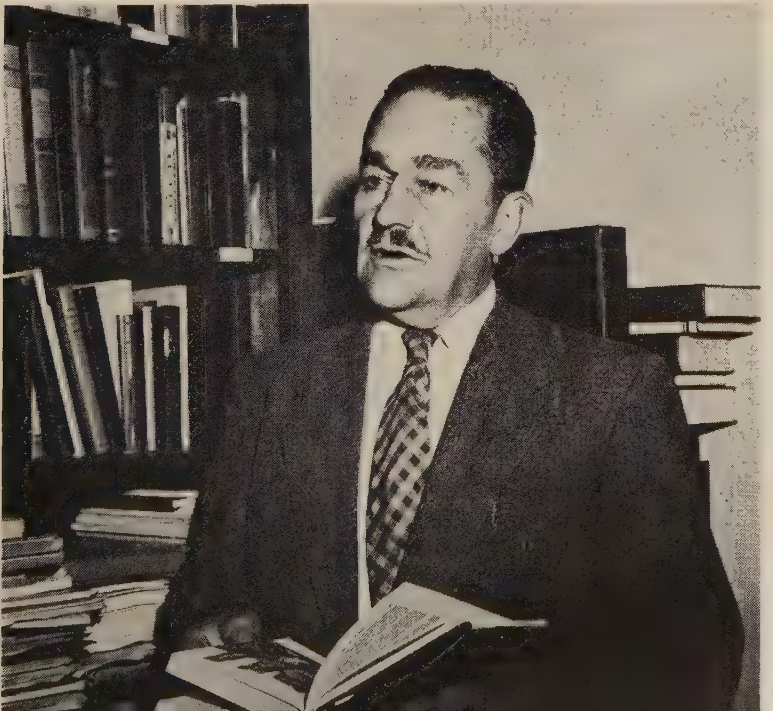
Question: Then you believe in a prayer-answering God?

Dr. Marquart: By all means. But that is only one way in which God reveals Himself. His care for all His living creatures and for His children in particular is another indication of His presence in the world today. And the manner in which He guides Christians through His Word, the Bible, is still another evidence.

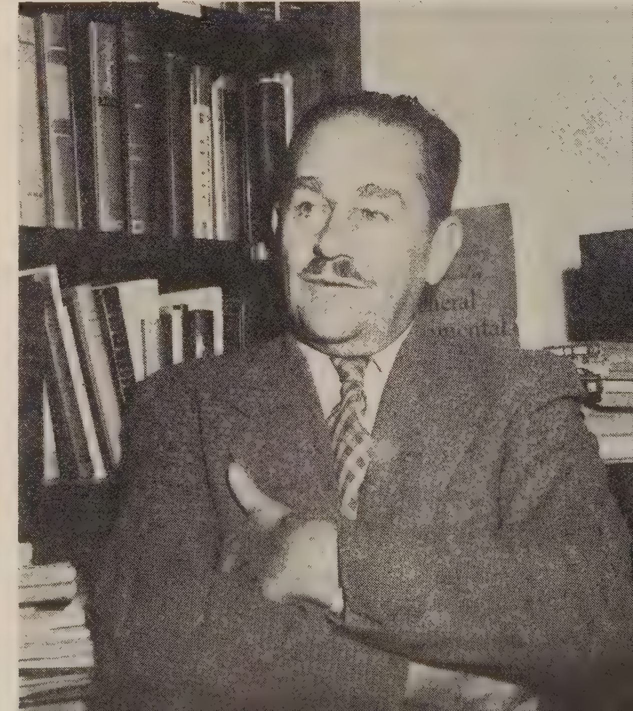
Question: Do you go further than that?

Dr. Marquart: Well, the Bible gives

"Bloodless healing cults involve faith in a man or in a therapy."



"Scientific investigation is not blasphemy."



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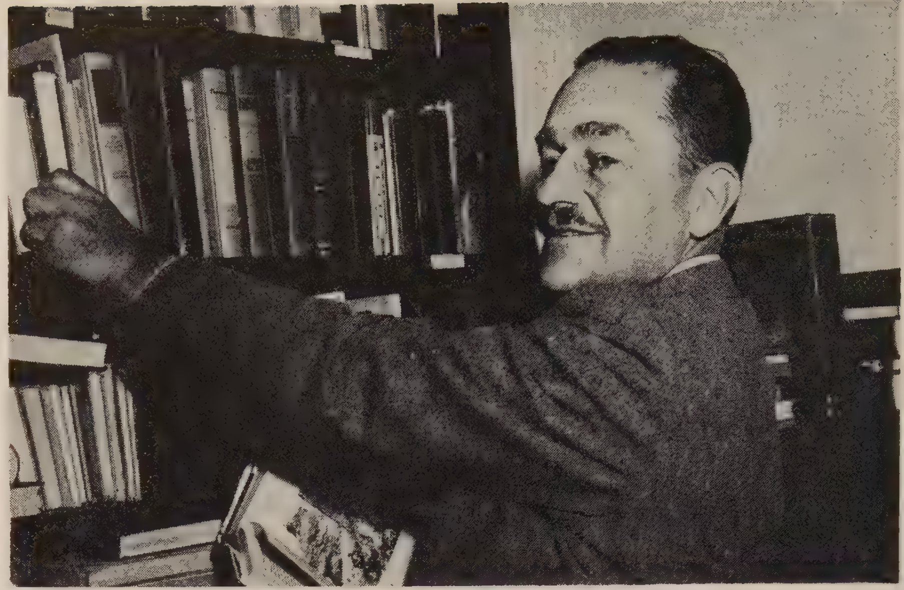

"The purpose of healing is to give out a testimony to an unbelieving world."

many indications of how God intervened with signs and wonders and it also gives many examples of miraculous healings. To me, this proves conclusively that God is not only interested in man, but also intervenes in the universe in behalf of man.

Question: You mentioned miraculous healings. Is that the same as divine healing?

Dr. Marquart: No, I believe divine healing is much broader. Divine healing would include all kinds of healing in which there is a supernatural factor.

Question: But wouldn't you say that there is frequently some divine factor in the healing of Christians today?

Dr. Marquart: Yes, but when there is instantaneous, physical healing without natural means and it is due solely to a supernatural power, I would call it miracle healing.

Question: There has also been much comment on mental or psychological healing. Do you discredit that?

Dr. Marquart: No. Modern psychotherapy used in psychosomatic cases has proved itself. I would say that the only benefit to be gained from such bloodless religious cults as Christian Science or Unity would be in the realm of psychologic healing. It involves faith in a man or in a therapy. It's merely a form of natural healing.

Question: What do you mean by natural healing?

Dr. Marquart: The healing of a simple wound is the best example. Even without first aid or therapy, the wound heals without such events as bleeding, clotting, phagosytosis, immunity reactions, removal of foreign bodies, sprouting of vessels and the laying down of new scar tissue. If there is a doctor involved, he merely aids the process of natural healing; he does not do the healing.

Question: Would it be possible for God to intervene in such a case?

Dr. Marquart: Yes, and He often does. But the other types of healing necessarily involve definite divine intervention.

Question: What other types of healing, Dr. Marquart?

Dr. Marquart: I've mentioned miracle healing already — an instantaneous physical cure without natural means of any kind. But I've also witnessed a type of healing I would call regenerative healing — a marked improvement in physical health at the time of conversion. I have seen a man who was dying of tuberculosis begin slowly to recover after he had been led to Christ. I have also seen relief of hypothyroidism and relief of a mental defect at the time of conversion.

Question: How would you classify healing due to an answer to prayer?

Dr. Marquart: I call that oral healing. A professor in Harvard Medical School tells his classes of a lady who was found to have an inoperable cancer. Her family prayed. Seven years later, an operation revealed that the cancer had disappeared. And, of course, other illustrations could be given.

Question: What other types of healing are there?

Dr. Marquart: I believe there is such a thing as restorative healing. It would take place when a believer who has been chastened by illness repents.

I also believe in redemptive healing but that will occur when we rise to meet the Lord in the air. We shall have perfect bodies then and there will be no need for doctors or psychiatrists like myself.

Question: Christians today are quite interested in supernatural, and more specifically, miracle healing. Do you believe that miracle healing has occurred since the end of the Book of Acts?

(Continued on page 59)

Like the Magi, each of us has his own star;

our true success in life often depends on

Star-following

by William F. McDermott

IT TOOK a star to show the Wise Men of the East the way *to* the Infant Jesus and it took a dream to reveal the road to follow *after* they had seen and worshipped Him. Today stars can guide us to the Savior of the world and dreams can inspire us after we have found Him.

One star-hungry man was a life-term convict in Clinton Prison, at Danemora, N. Y. The chaplain was escorting him and other felons back to their cells one night after special leave for them to work on a chapel the inmates were building. You see, the prisoners must always be in their cells before dark or when a heavy fog hangs low, for there is too much danger of escape over the wall.

"Pops," he said to the chaplain as they crossed the middle of the prison yard, "can we stop here for just a minute?"

"Sure, Bob," the minister answered, "but why?"

"I haven't seen the stars for 17 years, and I may not see them for 17 more. I want to soak up all the starlight I can now."

The chaplain stepped over and laid his hand on the convict's shoulder, and as the murderer strained his eyes against the sky the man of God slowly repeated: "The heavens declare the glory of God; and the firmament showeth His handiwork."

Later in the prison chapel he helped to build, the man up for life joined in the hymns praising the Father of us all.

Scientists tell us there are millions of stars, and that about 200,000 of them are visible to man; great telescopes open up new star-studded vistas to challenge the mind of man. One needs only to get out into the country and look up to the mighty sweep of heavenly lights to realize the greatness of God and the finiteness of man.

Yet of all the countless stars of the cosmos, one seems nearest of all – the Star of Bethlehem – for it came to guide men to Bethlehem.

God used stars; the silent stars of the ages, and the special Star of Bethlehem. The silent assures us of God; the special leads us to Christ.

And it's that way today, as in the long ago. There is a Star of Bethlehem, a perennial one in the heavens of the soul, to lead each one of us aright. Are we looking for it? Do we *want* to find it?

Recently I read of a godly woman who had found the Star that God had meant to be her guide. As a child she was greatly moved by the stories her sister, a mission worker, told of the destitution and despair of slum children of London and Rome among whom she worked. As Josephine grew up, she determined she was going to give her life to the poor and unfortunate.

Circumstances turned her aside. She was one of a large family of children, and she needed to go to work early. After finishing high school, she got a job as a stenographer. She graduated into the position of secretary. In a few years she was special assistant to one of the leading men of the nation.

Yet God was working in her heart, and her secret ambition to serve the lowly would not down. She decided to give up her career and become a Christian social worker. Her boss was startled. He vigorously protested.

"You're a most successful business woman, why throw your life away on the people of the slums?" he told her. When she bristled up, he took a different tack.

"If you will stay on the job," he said, "I'll give the equivalent of your salary every month to any charity to hire someone in your place."

"I don't want to give money alone to the unfortunates," she replied. "I want to give *myself.*"

Her Star led her into home-finding for tragic children – youngsters snatched from brutal or drunken parents, boys and girls made homeless by divorce, death, desertion, crime, drug addiction or cruelty. The public provided tax money for board, room and clothes for these sorrowful victims of a city's mishaps, but Josie got them cheerful homes and gave them an abundance of love.

No youngsters were too dirty, vermin-ridden or defiant to keep her from clasping them to her motherly bosom in the first warm embrace many of them had ever had in their short, sad lives. No night hour was too late for her to work to feed and clothe and cheer them in the juvenile home. No effort was too great or too prolonged to help them. She guided and loved them into health, into hope and happiness, into jobs and into marriage.

(Continued on page 74)

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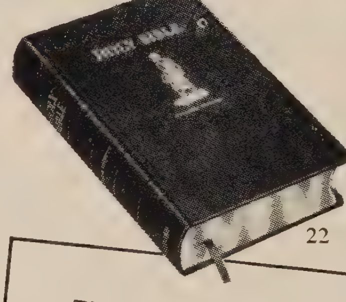

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Out of the thousands of religious books which have rolled off the presses in 1954, CHRISTIAN LIFE selects these valuable titles for you.

GOOD or bad, when you think of Christmas, you think of 'money.' A post-Christmas pocketbook is usually empty, and even sacrificially-accumulated bank accounts are sometimes depleted – all because of Christmas.

It's a sobering fact that each year Christians purchase unneeded and unused gifts. Would it not be a better witness of our Lord if we were to give a present with a message – a true message of the Christian faith?

Book Review Editor
Rev. Lloyd Kalland, pastor of Calvary Baptist Church, Chicago, has become a recognized leader in keeping CHRISTIAN LIFE readers informed of the newest and best in religious books.

We believe a good evangelical book is a most appropriate Christmas gift. Publishing houses, evangelical publishers in particular, have made available to the public this year an amazing array of select books. For your convenience and enlarged witness some of these titles along with a few works of other years are listed below.

Why not make several of these selections a conspicuous part of your Christmas list? Other trust-worthy titles will be brought to your attention by your neighborhood Christian bookseller.

Books for Children

Mom and dad, if you are sincerely interested in what your child thinks, believes and does, give him some wholesome Christian reading for Christmas. What a child reads today goes a long way to determine what he will be tomorrow.

Christian Life Book Selections of the Month for 1954

- FEBRUARY—*Peace With God,* by Billy Graham, *Doubleday*
- MARCH—*Queen of the Dark Chamber,* by Christiana Tsai, *Moody*
- APRIL—*The New Bible Commentary,* by Davidson, Stibbs, and Keven, *Eerdmans*
- MAY—*Beyond Today,* by Rolf Thomassen (translated by Torgrim and Linda Hannaas), *Augsburg*
- JUNE—*A Christian Approach to Philosophy,* by Warren C. Young, *Van Kampen*
- JULY—*Farther Into the Night,* by Mrs. Gordon H. Smith, *Zondervan*
- AUGUST—*Devotions for the Children's Hour,* by Kenneth N. Taylor, *Moody*
- SEPTEMBER—*Genius of Geneva,* by L. Penning, *Eerdmans*
- OCTOBER—*Giants of the Missionary Trail,* by Eugene Myers Harrison, *Scripture Press*
- NOVEMBER—*Good News in Bad Times; Signs of Revival,* by J. Edwin Orr, *Zondervan*

PSALM ONE HUNDRED FOR CHILDREN. by Sarah E. Gearhart. Dietz. 32 *pages.* $1.25.

This new book is beautifully illustrated and is true to the Scriptures. For ages 6 to 8.

THE MOODY BIBLE STORY BOOK. By G. Ingwersen. Moody. 639 *pages.* $4.95.

This book has 160 art pieces and is one of the newer Bible story books. For ages 9 and older.

EARLY OLD TESTAMENT STORIES. By Ethel L. Smithers. Abingdon. 80 *pages.* $1.50.

This book makes a wonderful gift. The illustrations are beautiful. For ages 6 to 9.

THE GREATEST GIFT: Picture Stories of Jesus. Illustrated by Harold Copping. Revell. 127 *pages.* $2.50.

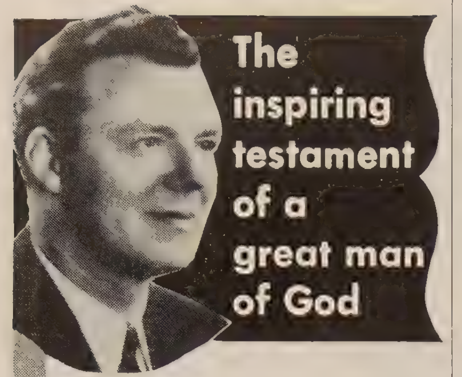
The art work is exceptionally good and the stories are briefly but clearly told. For ages 6 to 9. It may be read with profit to three and four-year-olds.

DEVOTIONS FOR THE CHILDREN'S HOUR. By Kenneth N. Taylor. Moody. 189 pages. $2.50.

Each of the 48 devotionals includes an appropriate Bible passage, some questions, a prayer and a title of a hymn. For ages 6 to 13.

FUN FOR ONE OR TWO. By Bernice Wells Carlson. Abingdon. 159 *pages.* $2. *cloth.*

This book suggests 200 activities for either one or two children. For ages 5 to 8.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GIANTS OF THE MISSIONARY TRAIL. By Eugene Myers Harrison. Scripture Press. 184 pages. $2.50.

This is a hard-hitting account of several hard-lived but God-blessed lives. For ages 13 and older; adults, too.

STORY OF THE OLD WORLD. By John De Bie. Eerdmans. 409 pages. $4.95.

Actually, this book should be in the library of every Christian home. It is a book on the history of the world written from the Christian point of view. Parents, do not fail to purchase this one. For ages 10 and older.

BLOOD, SWEAT AND PRAYERS. (Medical Missionary Stories.) Christian Medical Society. 88 pages. $1. *(paper).*

This book is an illustration of God's grace and wonder-working power. For ages 15 and older.

TEN OF A KIND. By Edna Beiler. Herald. 106 pages. $1.50.

The race problem is engaged in this story and handled nicely. There is a profitable lesson to be learned from its reading. For ages 12 and older.

PARTY PARADE. By Bernice Hogan. Abingdon. 158 pages. $1.95.

In this book there are 27 different party plans. A usable book for a teen-ager.

VENTURE FOR VICTORY. Light and Hope. 184 pages. $2.

This is a true account of a Christian all-star basketball team which barnstormed the Orient. Boys especially will be interested in this book. For ages 13 and older.

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John Milton said in his *Areopagitica,* "A good book is the precious life-blood of a master-spirit, enbalmed and treasured up on purpose to a life beyond life." Altogether too much precious life-blood of master-spirits is experiencing rigor mortis on the ink and paper of unread books. Let us deepen our own lives and the lives of our loved-ones by reading and giving to others good books.

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BIBLE READINGS FOR THE FAMILY HOUR. By Martin P. Simon. Moody. 368 pages. $3.

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JOHN PLOUGHMAN'S TALK: Plain Advice For Plain People. By Charles Haddon Spurgeon. Zondervan. 157 pages. $1.95.

Because of its point and lasting character this book has surpassed 522,000 copies in print. It is worth reading.

BEYOND TODAY. By Rolf Thomassen. Augsburg. 163 pages. $2.50.

All Christians who have experienced real suffering or are now experiencing it ought to read this book. The author has first-hand information on suffering. Incidentally, he typed the manuscript for this book with his mouth.

HOW TO SOLVE YOUR PROBLEMS. By Faris D. Whitesell. Zondervan. 153 pages. $2.

Influential Godly men do not become so without encountering many perplexing problems; Dr. Whitesell is no exception. His Scriptural advice is worth following.

AMERICA'S SPIRITUAL RECOVERY. By Edward L. R. Elson. Revell. 189 pages. $2.50.

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What a heavy responsibility God has laid upon the Sunday School teacher in these days of ever increasing delinquency! To be equipped, the teacher, among other preparations, needs to read books which are solidly Christian.

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Through the generations of Christian history has come the plea, "Know the Book," meaning, of course, Christians should know the Bible. For pastors, teachers and other sincere Bible readers this book is a "must". On the subject there is none better.

CRUDEN'S UNABRIDGED CONCORDANCE. By Alexander Cruden. Baker. 719 pages. $5.95.

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MANNERS AND CUSTOMS OF BIBLE LANDS. By Fred H. Wight. Moody. 336 pages. $4.

For background material this work will come into use in the teacher's preparation.

THE PRAYERS OF PETER MARSHALL. Edited and with prefaces by Catherine Marshall. McGraw-Hill. 243 pages. $3.

If you have read any of Catherine Marshall's books, you will want to read this one and also give one to your Sunday school teacher.

DAVIS DICTIONARY OF THE BIBLE. By J. D. Davis. Baker. 840 pages. $5.95.

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AN OUTLINE OF HEBREW HISTORY. By J. Barton Payne. Baker. 257 pages. $3.50.

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PEACE WITH GOD. By Billy Graham. Doubleday. 222 pages. $2.50.

The sweep of Christian belief, especially regarding the plan of salvation, is here given a good review. It is a solid book, but Sunday school teachers ought to be able to digest it.

QUEEN OF THE DARK CHAMBER. By Christiana Tsai. Moody. 160 pages. $2.50.

A lasting challenge is given in this missionary book. Every teacher ought to read it.

RHAPSODY IN BLACK: The Life Story of John Jasper. By Richard Ellsworth Day. Judson. 149 pages. $2.50.

This is the story about a negro written with all the Richard Ellsworth Day charm.

Books for Missionaries

Missionaries who are in distant lands are in need of prayer, finance, and among other things, encouragement. And, outside of reading the Bible itself, there are few better ways to encourage a far-away friend than by giving a good Christian book.

HIS BANNER OVER ME. By Martha Snell Nicholson. Moody. 192 pages. $2.50.

Mainly for the missionary who has gone or is going through a time of suffering this book is recommended. The message, however, is for all Christians.

THE CHRISTIAN AND HIS BIBLE. By Douglas Johnson. Eerdmans. 144 pages. $2.

This, too, is for all believers. However, in a special way this brief work is a gem for easy reference, and may prove to be a special blessing to a missionary or a Sunday school teacher.

CHRISTIAN PERFECTION. By John Wesley. World. 144 pages. $1.50.

Regardless of whether or not one thinks John Wesley has his hands on the entire truth, this volume is worth reading and remembering. It strives for a deeper Christian life.

THE HOLY SPIRIT. His Gifts and Power. By John Owen. Kregel. 356 pages. $3.95.

The subject of the Holy Spirit is always of interest to missionaries. This reprint is one of the best on the market. It is powerful reading.

FROM NATION TO NATION. By Martha L. Moennich. Zondervan. 153 pages. $2.

Missionaries, it seems, like missionary books. The experiences of other laborers seem to comfort, enlighten and challenge them. Actually, in so far as need is concerned, the Christian at home needs the message more than the sacrificial one on the field.

MISSIONARY HEALTH MANUAL. By Paul E. Adolph. Moody. 136 pages. $1.25.

This book renders an invaluable service to all missionary families. It considers the various preventives, cautions and remedies of diseases. Christians will want their loved-ones to have this manual.

FARTHER INTO THE NIGHT. By Mrs. Gordon H. Smith. Zondervan. 247 pages. $2.50.

Another gripping true story about missions is this one told about the field in French Indo-China.

GOOD NEWS IN BAD TIMES. By J. Edwin Orr. Zondervan. 259 pages. $3.50.

In this book a world-traveler, in the person of J. Edwin Orr, tells of the progress of revival. It is a book packed with interest and information.

FERVENT IN SPIRIT: The Life Story of Arthur J. Bowen. By Ezra A. Shank. Moody. 192 pages. $2.50.

Missionaries in a very special way will want to absorb the story of this book for it concerns a man who labored well in missions because his life was lost in Christ.

THE PERSON AND WORK OF THE HOLY SPIRIT. By Rene Pache. Moody. 233 pages. $2.50.

This is a book recently translated into the English language. It is a thought-provoking work and should be a welcomed gift by any missionary encountering Satan's mysterious powers.

CUSTOMS AND CULTURES: Anthropology For Christian Missions. By Eugene A. Nida. Harper. 306 pages. $4.

This is a scientific study of little-known peoples from many lands. It is equally as interesting, informative and important as the author's *God's Word in Man's Language.*

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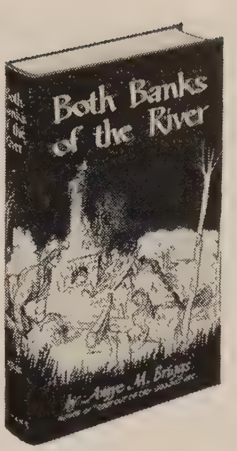

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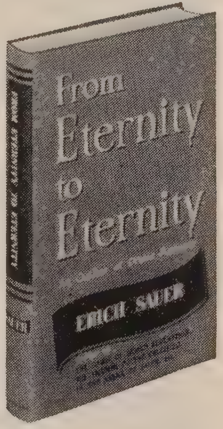

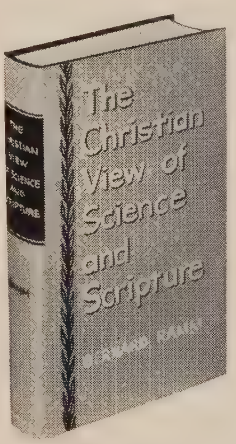

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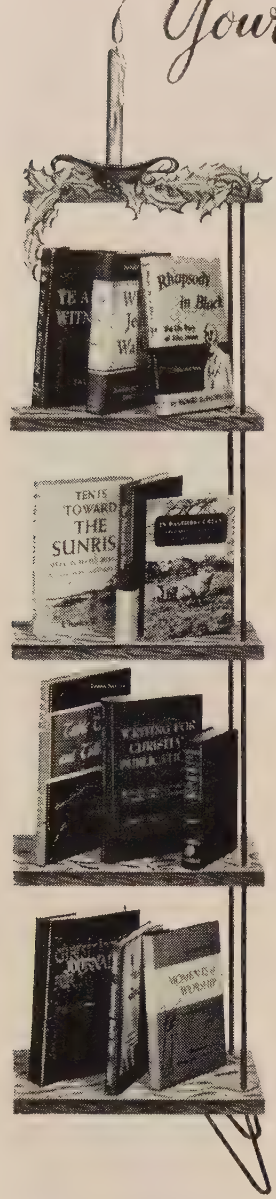

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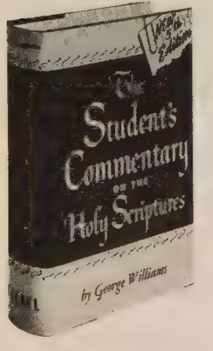

Books for Young 'Theologs' Pastors and Professors

It has been said by those who know Billy Graham intimately that he utilizes much of his time not spent in meetings in the reading of good books. Lord Bacon wrote, "Reading maketh a full man." The demands of the ministry in these confused, frustrated days are as diverse as they are many, and the total demand is for a full man – full of knowledge and full of the Holy Spirit. Why not put feet to your prayers in behalf of that loved one in the ministry by giving him a choice book?

THE NEW BIBLE COMMENTARY. Edited by F. Davidson. Eerdmans. 1199 pages. $7.95.
Of all one-volume Bible commentaries in the English language this is the best.

PLANTS OF THE BIBLE. By Harold N. and Alma L. Moldenke. Chronica Botanica Co. (Distributed by Van Kampen) 364 pages. $7.50.
More than likely your pastor does not have this one, but would be pleased to own it.

THE BOOK OF ACTS. By F. F. Bruce. Eerdmans. 555 pages. $6.
This is the latest issue in the "New International Commentary on the New Testament." All of the books in this series are excellent.

MAN'S RUIN, GOD'S WRATH, GOD'S REMEDY. By Donald G. Barnhouse. Van Kampen. Vol. I, 301 pages. $3., *Vol. II, 292 pages.* $3., *Vol. III, 387 pages.* $4.
These three volumes on the Epistle to the Romans are rich in illustrative material, clear in comment and warm in spiritual fervor.

THE PATTERN OF GOD'S TRUTH. By Frank Gaebelein. Oxford. 118 pages. $2.50.
In this little book Dr. Gaebelein reveals a wide research boiled down into a brief but cogent statement in the field of Christian education.

SERMON OUTLINES. By Charles Simeon and others. Baker. 1130 pages. $6.95.
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THE MINISTER'S MANUAL. (1955 Edition) Compiled and edited by M. K. W. Heicher and G. B. F. Hallock. Harper. 370 pages. $2.75.
This is one of the prize pastoral helps found anywhere. It has a multitude of sermon ideas, illustrations, and a host of other suggestions, all worked out on a week by week schedule.

J. GRESHAM MACHEN: A Biographical Memoir. By Ned B. Stonehouse. Eerdmans. 520 pages. $5.95.
This book is as comprehensive as it is authoritative which makes it one of the select biographies written in this generation. It took the author ten years to prepare the mauscript and

(Continued on page 72)

Classification and card filing of the books is an essential part of the library.

How to Start a Church Library

by LaVose Wallin

PART I

IF YOUR church is going to reach all of its people and meet all of their needs, you must have a church library.

Small church or large, a church library will multiply the ministry of your church and its staff by reaching into the privacy of the home and leisure moments. Its inspirational and Bible study books will teach and guide. Its Christian biography and fiction will illustrate and challenge. Its leadership-training methods and materials will train for successful service.

And regardless of size or situation, your church can have a healthy, active library.

"Our church is small but I believe we ought to have a library," declared a 16-year-old boy. His church had 40 members, a part-time pastor and very humble limited facilities. But this young enthusiast followed available church library directions and soon held a beautiful dedication of their new library of 170 books, which had been correctly classified, shelved and card-filed.

This article will help you do the same thing. Here is the way to do it.

Have in mind a vivid picture of what a good library will do for your people of all ages and your entire community. Then *share this vision* with others, such as your pastor, Sunday school superintendent, youth leaders, etc.

Plan for a "continuing" library with a ministry in the life of every member of your church and Sunday school. Some libraries have a limited ministry because they are sponsored and used by only one group in the church. Don't let that happen to your library! Immediately relate your library to every age and interest in your church by organizing a library committee representative of every group in your church (official board, trustees, Sunday school, children's work, youth work, adult work, etc.). Your pastor should be an ex-officio member of the committee and lend it his enthusiastic support.

Find the most appropriate and accessible place for your library (close to entrance and handy for everyone). Maybe you can't find a separate room allowing reading tables and chairs. But you surely can adapt some corner, hallway, wall of the Sunday school office or a closet with dutch-door. Otherwise, mobile shelves or book carts can be kept in a closet or locked room and then rolled out to a central spot whenever the library is to be used.

Even a small library will need certain equipment: shelves, storage space for supplies, desk and chair for librarian, and file box for 3 x 5 cards. A library room will provide a reading table and chairs, magazine rack, dictionary holder, visual aid files (pictures, flannel-graph, slides, filmstrips, etc.).

You must protect the sacred ministry of your library by *approving each book* that goes on to its shelves. Your library committee, in cooperation with your pastor, should establish a list of approved and desired books. Good lists are available through Christian magazines and Christian book stores.

This is the start for a re-vitalized library in your church. Next month in Part Two of this article you will discover "How to Get Books in Your Library." END

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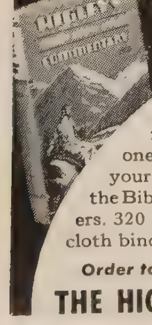

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This Time Give Books

by Bernard Palmer

Testimonies of parents and young people disclose the spiritual help and encouragement they offer.

IN THE welter of gifts which come to the average child on his birthday or at Christmas a toy is often only one of many; something to amuse for a few minutes and be tossed aside, crowded out by more interesting things.

But it is possible for you to give to your small friends a gift that will be appreciated long after the attraction of other presents has paled; a gift that will give a ringing testimony for years; a gift that can and has brought boys and girls to the Lord Jesus Christ. The next time you have occasion to give gifts to the members of your Sunday school class or young people's group, give books.

"I feel," a grandmother wrote to author Paul Hutchens, "that your Sugar Creek Gang books had a definite part in leading my grandson to the Lord Jesus. He was definitely born again. He is now in his fourth year at Bob Jones University and God has used him to win many precious souls."

"Our son started reading your Sugar Creek books when he was eight years old," another mother wrote. "He's 13 now, has 20 books of the series and still enjoys them tremendously. In fact he has read most of them two or three times."

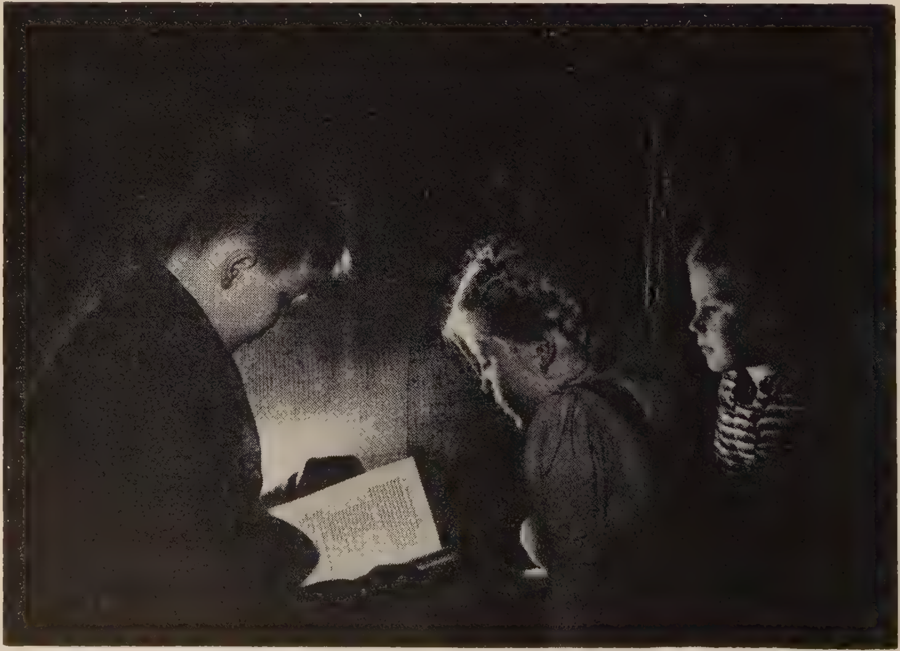
"I am in high school and I'm trying to live a consecrated Christian life," a girl of 16 wrote to the Back to the Bible Broadcast. "When things get hard for me I think about the story of Danny Orlis and his problems at school. They are so like the things that trouble me. If he can stand up for the Lord all alone I know I can, too. Reading about Danny gives me courage to live for Christ."

Ken Anderson, the author of the Winky series, prize-winning Wolf Dog, and a host of other books for young people and children has received a stack of mail down through the years, testifying to the encouragement and spiritual help his books have been.

"I have found," said Ralph Chamberlain, veteran Presbyterian Sunday school missionary in Nebraska's sandhills, "that Christian juveniles provide one of the most effective ways I have ever come upon to spread the Gospel among children. I not only give the books away as prizes — I practically memorize some and tell them as serials in my meetings."

And so it is with practically every author and publisher of Christian juveniles. Their files contain ample testimony that the books are avidly read,

When the pleasure of toys has faded, books will still be read and appreciated.



the heroes are loved and idolized and the Gospel which is attractively presented takes on new appeal.

It provides an opportunity for you to get the story of Christ's plan of salvation into homes where there are no Bibles and the name of Jesus is a word for cursing. In homes where the parents read to their children it forces a father or mother who may never have considered Christ in a personal way to go through the plan of salvation.

In England the opportunity for witnessing with gift books is widely recognized by Sunday school and youth workers. According to Ken Taylor of Moody Press, by far the biggest majority of Christian juveniles sold over there are sold for gifts and prizes. In America only a fraction of the books are channeled into that outlet.

"For some reason," he said, "we'd rather give yoyo's with a scripture verse."

The problem of cost is undoubtedly a big factor in hindering the sale of books in the United States for Sunday school gifts. A comb and a pencil can be bought for a dime. A juvenile book sells for a dollar, and even then the publisher must choose his printer and binder cautiously or he will be unable to market his book for that.

Yet one must consider that a book is a lasting testimony. Once it has captured the imagination of the child, he will go back to it again and again. Brothers and sisters and friends may read it. As long as its pages hold together it can point a reader to Christ.

In addition to the many fine juvenile books on the market for $1.00 or $1.25, Moody Press and at least one other publisher have brought out fine paper bound books for 35c. Vari-typing and certain other shortcuts in production make them possible.

If you are going to give books to your class as gifts make your selection carefully so that you get a book which the child can understand and enjoy. The designation 'for 8-14 years' which seems to appear on most juveniles is often wishful thinking on the part of the publisher.

Choose a book in which the situations more closely parallel those which might happen to the child himself. When the youngster can identify himself closely with the hero, and with parallel problems he will receive lasting benefit from the book.

There are a host of good, well-written Christian juvenile books on the market today. For those who live beyond the reach of book stores orders by mail from any of the catalogs put out by publishers across the nation will receive care and courteous attention.

These Christ-honoring books can only become effective weapons for Him if you put them to use. Give them a chance. END

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DENOMINATIONS

Lutherans O.K. Merger Plans

Road to Union?

IS AMERICAN PROTESTANTISM traveling the road toward some kind of organic union? Most evangelicals regard the idea as an anathema because they feel that a "super church" would weaken rather than strengthen the witness of Christ's people.

If, as some so-called "ecumaniacs" at the WCC Assembly in August seemed to think, unity means the end of the diversity that now characterizes the denominations, the evangelicals want none of it. Oneness in Christ as blood-bought believers, yes — but organic unity, no.

At the same time many evangelicals sincerely believe that the cause of Christ would be advanced if sound churches in agreement on fundamental issues would forget their differences and unite.

Whatever your opinion, the action of several large Protestant bodies this fall is worth noting.

The American Lutheran Church gave its unanimous approval to plans for a merger of four Lutheran bodies, thereby paving the way for a 1956 merger that would create a church of nearly two million members. The Evangelical Lutheran Church, the United Evangelical Lutheran Church and the Lutheran Free Church had already endorsed the merger blueprint.

The Congregational Christian Churches and the Evangelical and Reformed Church also OK'd a plan to create a two million-member United Church of Christ.

North of the border, the United Church of Canada went on record as favoring organic union with the Church of England in Canada.

And in London plans were going full steam ahead for merger of the Evangelical Alliance (which sponsored Billy Graham's London Crusade last spring) and the Movement for World Evangelization.

On the other side of the ledger, the proposed merger of the Presbyterian Church in the U. S. A. and the United Presbyterian Church was having tough sledding as the 11th Southern presbytery to vote opposed union.

In Minneapolis an alphabetical mix-up brought into the limelight again the differences among Baptists. Representatives of Minnesota Baptist churches still loyal to the American Baptist Convention organized the new Minnesota Convention of American Baptist Churches. They did so despite a protest from the Minnesota Baptist Convention that the name of the new group infringes on that of the old.

Ties between the ABC and the Minnesota Baptist Convention were severed in August after eight years of strained relations since "fundamentalists" gained control of the state organization and refused to support the national body.

There may be disagreement on what these developments indicate, but one thing is clear: the face of Protestantism is changing, and how it changes is of importance to every Christian.

Southern Baptists Spread

THE 1,500-MEMBER First Baptist Church of Huntington Park, Calif., has transferred its affiliation from the American Baptist Convention to the Southern Baptist Convention. The transfer was voted unanimously. This gives the Southern Baptists their first major church here.

Said Dr. Walter A. Pegg, pastor: "Through the years the church has followed the Southern Baptist Sunday school and training program. I and my people believe and practice what Southern Baptists believe and practice."

And a move to organize in Canada Baptist churches affiliated with the Southern Baptist Convention has drawn fire from Canadian Baptist officials. Dr. Watson Kirkconnel, president of the Canadian Baptist Federation, sent a letter of protest to Southern Baptist Convention officers.

Such news lends credence to *Christian Herald* magazine's prediction that by 1959 the Southern Baptist Convention will be the largest Protestant denomination in the country.

EDUCATION

Sunday School Contest Closes

A FRIENDLY RIVALRY between two of the nation's largest Sunday schools has resulted from CHRISTIAN LIFE's Sunday school contests.

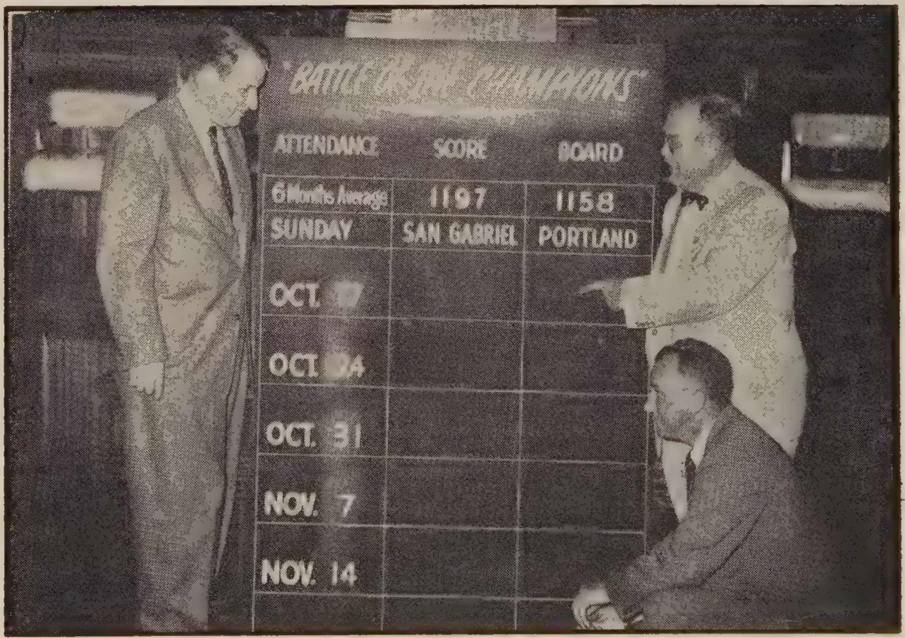
The 1953 winner, Foursquare Church of Portland, Ore., has challenged the 1952 winner, San Gabriel, Calif., Union Church to a six-week "Battle of Champions" which ended Nov. 21. The winning church must not only have the largest attendance, but must show the largest percentage of increase.

More than 900 Sunday schools are competing in the 1954 contest which ended Nov. 14, according to contest officials. Sunday schools must submit scrapbooks giving contest details by Dec. 15.

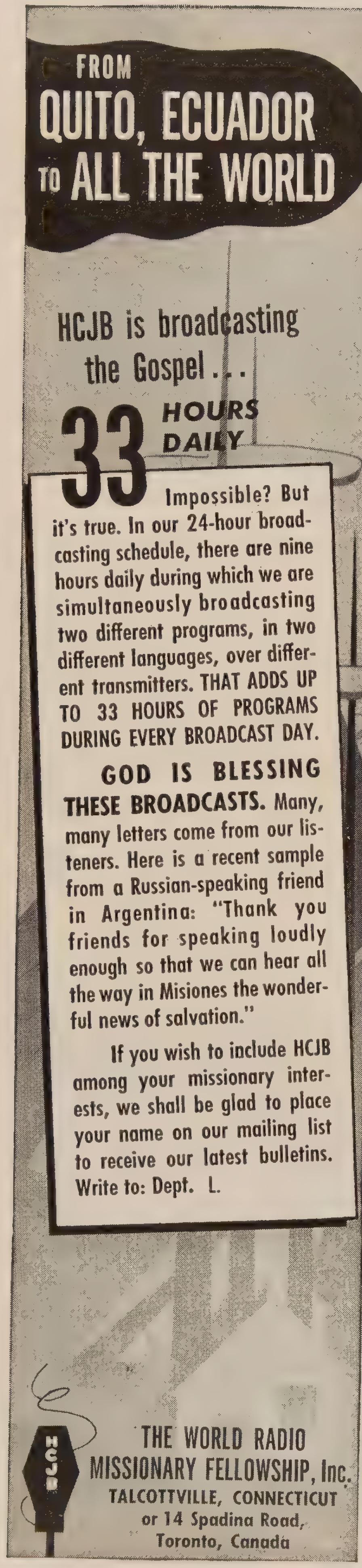
Winners of the international competition will be announced in the March 1955 issue of CHRISTIAN LIFE.

Gideons Lose Court Fight

GETTING THE WORD of God into the hands of school children has been an important facet of the Gideons program of Bible



Cantrell, Stewart and Davidson
Sunday school leaders get set for "battle."



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distribution. In October a severe blow was struck at the heart of the program when the U. S. Supreme Court declined to review a New Jersey Supreme Court's ruling which declared unconstitutional distribution of Gideon New Testaments to Rutherford, N. J., public school children.

Background of the case is this: In 1951 the Rutherford school board authorized the Gideons to give out New Testaments free of charge to pupils whose parents had given written permission for them to be received. A suit to prevent the distribution was filed by a parent of a Jewish pupil and a Roman Catholic parent.

When a New Jersey Superior Court upheld the action of the Rutherford School Board, the case was appealed to the New Jersey Supreme Court. The state's highest tribunal reversed the lower court's decision on the grounds that the Bible is a "sectarian book."

Last December the Gideons, after a nation-wide prayer meeting among more than 500 of its local associations, petitioned the United States Supreme Court to review the case. This petition was refused.

At a meeting in Chicago following the Supreme Court's decision, the Gideon cabinet decided that they will go ahead with the nation-wide program of distribution of Bible and Testaments through school systems — except, of course, in New Jersey.

Sidelight on Gideon Case

A STATEMENT issued by Gideons International president, Raymond R. Lindsey, pointed out that, paradoxically, New Jersey is one of several states where reading of the Bible in public schools before morning classes is mandatory.

Said Lindsey, "The Bible is the only Book that the law of New Jersey requires be read in the school (yet) the New Testament . . . is the only Book the law of New Jersey says cannot be distributed through the schools to school children.

NATIONAL

Unified Curriculum Draws Fire

A MOVE to set up a unified Protestant curriculum for boys and girls who go to Sunday school on military bases may have stirred up a hornets' nest. The move was reputedly launched by the National Council of Churches.

The National Association of Evangelicals has charged that the inauguration of a unified "curriculum for the armed services" covering the period from October 1954 to September 1955 smacks of "superchurch" ideology. The Nov. 1 issue of *United Evangelical Action*, NAE organ, said that it "has the effect of virtually boycotting the literature of independent religious publishing and publishers associated solely with the NAE."

WOIKE AND MCCULLY
CBMCI picks officers.

The curriculum was prepared under the auspices of the Protestant Church-Owned Publishers' Association in co-operation with the Armed Services Chaplains' Board. Most, though not all, of the 33 members of the publishers' association are linked with the National Council of Churches.

The NAE also charged that the move has been kept "top secret" and that it has been impossible for independent publishers to get information about it.

Inquiries by CHRISTIAN LIFE have disclosed that some chaplains already have discontinued ordering material from evangelical publishers.

The inauguration of the new system was explained on the ground that it would solve the program of duplication and overlapping of subject matter studied in Sunday schools conducted in military chapels. The prospectus of the curriculum cited the case of an air force sergeant's son whose dad's frequent moves resulted in confusion for the boy. First he "studied Moses in Berlin. Then he again studied Moses in Bremen; and a few months later at San Antonio — Moses again."

John Ribble, chairman of the Protestant Church-Owned Publishers' Associa-

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Appearing exclusively in CHRISTIAN LIFE during 1955

tion's armed services curriculum committee and associate general manager of Westminster Press, told CHRISTIAN LIFE that there is "no compulsion on the part of individual chaplain who order the unified curriculum." But, he added, "naturally if it is to achieve one of its purposes it would be used widely by the chaplains in each service."

Denominations represented on the publishers' armed services curriculum committee are the Presbyterian Church U. S. A., the United Lutheran Church in America, the Methodist Church, Disciples of Christ and the American Baptist Convention.

At a meeting of the NAE board of administration the NAE chaplains' commission was instructed to work with the curriculum committee of the National Sunday School Association to (1) secure "full information" about the new curriculum and (2) to take such appropriate action as the situation may warrant.

CBMCI Meets

T. E. MC CULLY, Milwaukee baker, was re-elected chairman of the Christian Business Men's Committee International at its October convention in Los Angeles. An estimated 1,150 Christian businessmen attended the meeting which also elected Richard Woike, New York City municipal bond dealer, vice-chairman, and Aaron H. Denlinger, lumber, feed and coal dealer of Paradise, Pa., secretary-treasurer.

Speakers included Brig. Gen. Joseph B. Sweet, Industrialist R. G. LeTourneau, Chairman McCully and 1954 Vice-Chairman Don Mott. Delegates included Dr. Charles E. Fuller, Evangelist Merv Rosell, Redd Harper, Dr. J. Elwin Wright, Dr. Roger Voskuyl and Dr. A. B. Machlin.

Washington, D. C., was chosen as the 1955 convention site, and in 1956 the convention will go to Grand Rapids, Mich.

Mid-America Keswick

IN OCTOBER evangelical leaders from London and various parts of the United States met in Chicago's famed Moody Memorial Church for the first Mid-America Keswick Conference.

The conference, an eight-day spiritual clinic, was designed to "promote that standard of Christian life which is set forth in the New Testament, and which alone can challenge the standards of morality which exist today," according to Moody's pastor, the Rev. Alan Redpath.

Redpath, the driving force behind the idea, headed a 21-member council of evangelical pastors and lay leaders of Chicago who sponsored the conference.

A week before it started, nearly 300 persons offered all-night prayer for the success of the conference — which from all indications will become an annual affair.

For the Serviceman

WHAT ARE EVANGELICAL Christians doing to meet the spiritual needs of men in the armed forces? The activities of the Christian Military Men's Committee provide one answer. A non-denominational organization of Christian servicemen organized in 1951, it cooperates with chaplains in promoting "Christian fellowship and living" in the armed forces. Every

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CMMC produces and tapes a weekly radio program, "The Voice of Christian Military Men," which is aired over many stations in the United States and by Armed Forces Radio Service stations in Alaska and Korea. Members have distributed thousands of Bible tracts and printed messages among servicemen and have shared responsibility for off-base recreation centers established near military installations by the Christian Business Men's Committee.

Recently CMMC presented a tape recorder to the ROK Chaplains' Corps for use in supplementing religious services. Col. Cecil R. Hill, president of CMMC and the Inspector General of the Korean Military Advisory Group, made the presentation to Kim Hyung Do, Chief of Chaplains.

Sunday School Workers Meet

A 55 PER CENT increase in out-of-state attendance was chalked up at the ninth annual National Sunday School Convention held in Indianapolis in October.

Convention officials felt that the increase represented a growing wide-spread interest in the improvement of Sunday school programs.

One denomination which sent only one delegate last year came through this year with 80. Many denominations who had recently engaged a full-time secretary for Sunday school work were represented for the first time.

Nearly 3,000 delegates registered from 38 states and Canada. Fifty Protestant denominations were represented.

Offices re-elected for the National Sunday School Association are Dr. Harold Erickson, Rockford, Ill., president; and Dr. Warren Filkin, Chicago, Ill., vice-president. New officers are the Rev. Paul W. McBeth, Elizabethtown, Pa., secretary; and the Rev. Bert Webb, Springfield, Mo., treasurer.

Time for a Change

SINCE 1896 the religious ministry of the U.S. Military Academy has been conducted by the Protestant Episcopal Church. West Point has an Army Chapel at which the services are conducted by a chaplain, but attendance is voluntary. On the other hand, it is compulsory for cadets to attend the Cadet Chapel in which an Episcopal priest is employed by the government officiates.

At its October convention the American Lutheran Church adopted a resolution asking for the repeal of the 1896 legislation which set up the arrangement and requested that religious program at the academy be brought under the Army Chaplain Corps.

Similar action previously has been taken by other Protestant denominations, among them the Evangelical Lutheran Church, American Baptist Convention and the Presbyterian Church, U.S.A.

Principles and Practice

SINCE THE Supreme Court's verdict against racial segregation in schools, American churches have realized that the thorny problem of racial discrimination cannot be evaded. Searching their consciences, Southern denominations have grappled with the problem.

Perhaps the most forthright recent action was that taken by the Southern Presbyterians of Texas whose synod called upon its institutions — including churches, schools, camps and conferences — to operate on an unsegregated basis.

Alabama's divided views were illustrated by action of the North Alabama Methodist Conference. It at first passed a resolution supporting segregated schools and then turned around and adopted a new resolution urging its members to obey all laws of the nation — presumably including the rulings of the Supreme Court.

Action supporting the Supreme Court decision was also taken by the Disciples of Christ, the Western North Carolina Methodist Conference and the Kansas Baptist Convention.

But a practical test of principles came when schools opened. During anti-integration disturbances in Milford, Del., the churches took the lead in calling upon citizens to uphold integration. And in Washington, D. C., Protestant ministers play an active role in efforts to prevent racial violence from breaking out in the wake of student "strikes" staged at several high schools to protest admission of Negro students. At least 20 clergymen took up positions in the path of a large student demonstration that was heading up Pennsylvania Avenue in the direction of the Supreme Court.

▸MISSIONS

Gunman to God's Man

WITH A REVOLVER in his hand, a young African slowly made his way through the crowded congregation toward the evangelist—also an African. The weapon the young fellow handed over to 25-year-old Philip Molefe was only one more item in Molefe's collection of knives, daggers and other weapons voluntarily surrendered to him by *tsotsis* (young men who gamble, thieve and murder for a living).

Five years ago Molefe was himself a *tsotsi*. In 1949 he was jailed for his exploits. Shortly after his release he heard an Assemblies of God missionary preach the Gospel and gave his heart to God. A year ago, after a period of study at the Assemblies of God African Training Biblical Institute, he came to the South African village of Vereeniging and, using his life as an example, began a preaching mission to the *tsotsis*.

Last May a newly built Assemblies of God church was opened on ground leased at a nominal rent by the Vereeniging Town Council. Among the ardent workers on the construction was an African recently released from jail after serving a sentence of six years for murder. Others were formerly toughs who lived on robbery, spending proceeds on dicing and drink.

Already the building is too small. Crowds of more than 600 have been packing the place for Molefe's meetings. In September, capping 15 weeks of revival meetings, a line of 325 converts waded into the Klip River where Molefe and his helpers baptized them in the name of Jesus Christ.

Mau Mau Retreat

HEARTENING NEWS for Christians has come out of East Africa. It is reported that Mau Mau is losing its hold on many Kikuyu tribesmen. In Nairobi, Kenya Colony, in one recent week 2,500 Meru tribesmen who had once taken the Mau Mau blood oath came forward with written statements that they had renounced the vow and had cut themselves off from the terror organization.

Hazel Hits Haiti

"TAKE ALL precautions. Hurricane Hazel is heading north, north-west toward the southwest peninsula of Haiti." When mis-

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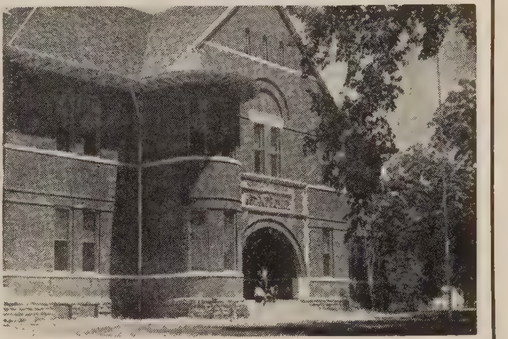

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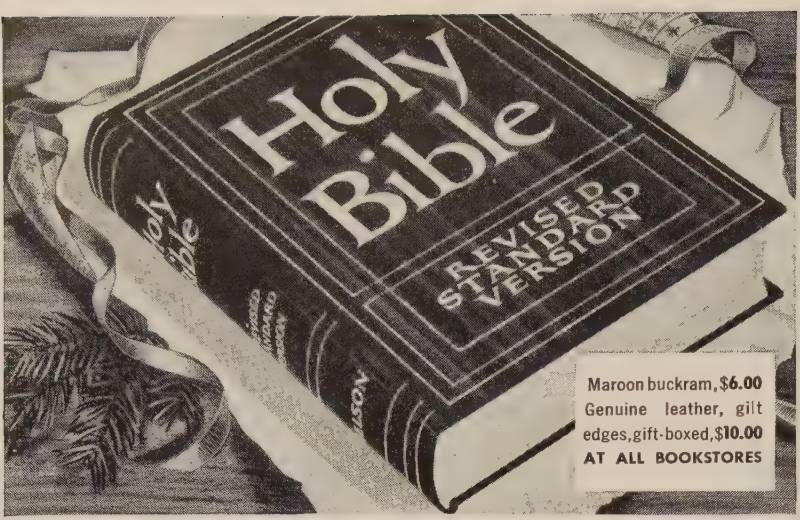

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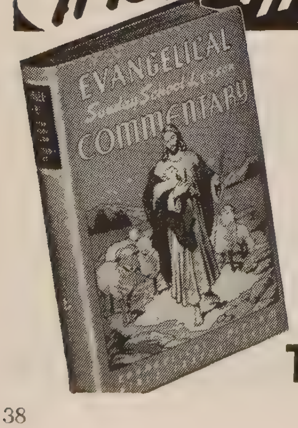

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sionaries at the West Indies Mission compound, Aux Cayes, Haiti, heard that broadcast warning, they knew the big blow couldn't miss them. It struck with irresistible force, destroying buildings, trees and crops. No one at the mission station was killed, but they, along with the rest of the countryside faced famine because of damage to crops and pestilence because of the raging flood waters.

Other areas on the peninsula were even more severely hit. Helicopters flew food and medical supplies to Dame Marie and Jeremie, two towns devastated by the storm.

Missionary Prime Minister

PRIME MINISTER R. S. Garfield Todd of Southern Rhodesia recently was made president of the All-Southern Africa Convention of the Disciples of Christ at a meeting in Johannesburg.

Before his appointment as Rhodesian Premier on September 7, 1953, he served nearly 20 years as a leader of Disciples missionary work in the colony.

TODD

Christ on Beale Street

A NEW RESCUE MISSION has been opened by the Memphis Union Mission on Memphis' famed Beale Street. It will minister to the need of the Negro population of the city. Fourteen of the city's leading business and professional men of the Negro race are backing the Memphis Rescue Mission.

Jimmy Stroud, Memphis Union Mission superintendent, announced that superintendent of the new mission will be the Rev. James Gleese, young Negro preacher who also conducts Youth for Christ rallies in Memphis.

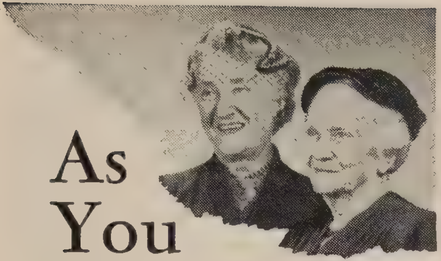
WORLD

Reds vs. Religion

IN THE SOVIET UNION and its satellites the Reds are continuing without let-up their drive against religion. Here are late developments:

GERMANY: The East German Communist government has prepared a new marriage and family draft law which was attacked by the Evangelical Bishops of the Soviet Zone on the ground that it sees in it "tendencies to place marriage and family life under political control."

The law states that "parents can only fulfill their responsible duty of bringing up their children if they closely cooperate with the schools and the youth organizations." The only youth organization in the Soviet Zone is the Communist Free German Youth which is directly subject to the Central Committee of the Socialist Unity (Communist) Party. This is the group that distributes anti-religious literature in schools and is also said to be organizing special meetings and outings on Sunday morning to keep young people away from church services.



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The East German government also was accused by Evangelical Church officials of abusing the Bible in political propaganda to induce a large turnout in the Oct. 17 single-ticket elections for a new Soviet Zone Parliament. A pamphlet entitled "God's Commandments and the State Law" issued by an unidentified group of "progressive Christians," apparently with government sponsorship, used dialectical methods to interpret Bible passages as urging Christians to participate in the voting.

And at their convention in October, the Christian Democratic Union of the Soviet Zone called upon Soviet Zone Christians to support the East German Communist regime. It expressed the CDU's solidarity with "the humanitarian objectives of the world peace camp under the leadership of the Soviet Union."

Despite such pressures, it was reported, more than 80 per cent of parents in the East Zone of Germany want their children to receive religious instruction. This was the statement of Mrs. Hildegard Ellenbeck, president of the church women's work of the Evangelical Church in Germany, who toured the U.S. this fall under the auspices of Lutheran World Action. She belongs to a church which has two-thirds of its constituency in the Soviet Zone.

LITHUANIA: Communist authorities here are giving away free church funerals if the relatives of the deceased will substitute a portrait of either Lenin or Stalin for the cross in the place of honor at the funeral.

CZECHOSLOVAKIA: The ideological organ of the Czech Communist Party *Nova Mysl* (New Thought) has called for increased Party activity against religion. The magazine said that "despite efforts made in the past aimed at unmasking the hostile attitude of the Church, the darkness of religion still persists in people's minds." And it added that for good Communists cancellation of church membership wasn't enough. Some party members, it seems, are sneaking away to neighboring villages for the Sunday service, hoping they won't be known.

RUSSIA: A Soviet radio broadcast as-

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sailed Baptists and Adventist communities in Russia. Russian Baptist groups, it said, "have been in the enemy camp from the very first days of the Bolshevik revolution and today are under the influence of American imperialists." It also denounced Seventh-day Adventists for their "lively activities" and called for "a new, vigorous, ruthless campaign against all survivals of religion.

Ferment in France

THE CATHOLIC CHURCH in France is showing a concern over the post-war growth of new religious groups. A survey conducted by the Catholic Gospel League showed that 30 sects have sprung up since the end of World War II.

While predicting that the sects would be short-lived, the Rev. H. C. Chery, Dominican priest who directed the survey, said that "it is incontestable that the virulence of their offensive creates a generalized fermentation that chiefly affects Catholicism." He meant that the Catholic Church is being hit where it hurts.

He also admitted that the sects have attracted more followers from among non-practicing Catholics than from Protestant denominations.

His explanation contained a surprising admission. He laid the blame to "a revolt against habit, routine and outdated traditions in the established churches." Further, he said he hoped the minor sect movement would result "in a reconversion of our methods and a return to the true sources of our faith."

Romans Rebuked

SINCE LAST June when President Carlos Castillo Armas' anti-Communist faction came into power in Guatemala, evangelicals have wondered how their work would be affected. The issuance of a statute assuring religious liberty has been followed by a stern pronouncement from President Castillo: the Roman Catholic church "must not assume the powers of the state."

Castillo, who won an overwhelming victory in October's oral plebiscite and congressional election, referred to activities of the church in support of the civic electoral committee, which opposed the pro-government front. In making last minute entries into the race, the committee had asked for support for "Christian democracy."

"I am a Catholic," Castillo said, "and all Catholics may be sure they shall have in me a principal defender of the church to fulfill its functions." But, he added, "That does not mean that we are going to allow the church to assume the powers of the state."

Castillo said the interior department was studying protests against the Church's participation in politics.

A Symbol?

FOR SEVERAL years now the Church of England has shown a growing interest in divine, or spiritual, healing. In October, 1953, the Archbishops of Canterbury and York appointed a 23-member Commission on Divine Healing "to consider the theological, medical, psychological and pastoral aspects" of the subject.

Recently 17 of the 23 commission members were part of a crowd of 6,000 people who jammed London's Albert Hall for a

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Mr. Duncan is a graduate of "Beginning Christian Writer," CWI's basic home study course in Christian journalism. Providing personalized guidance by competent, trained teachers, this course is designed to analyze *your* style faults — to give *you* just the help and encouragement you need. Housewives, pastors, stenographers, business men, nurses, teachers — all have found BCW to be helpful, stimulating and profitable.

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spiritual healing service. They watched as 60-year-old, white-haired Harry Edwards, with his coat off and his shirt-sleeves rolled up, manipulated crippled limbs and painful joints of arthritis sufferers. The patients moved and stood, some claiming to do so for the first time after years of disability. However, Edwards seemed to have less success with cases of partial blindness, curvature of the spine, tuberculosis, deafness and with spastic children. The crucial moment when healing comes, Edwards claims, is when "we get in tune with the spirit people."

Edwards does not confine his healing activities to meetings. Daily a stream of afflicted people visit his home for healing and each morning he receives an average of 2,500 letters requesting "absent healing."

In reporting the Albert Hall meeting, *Time* Magazine called it "a symbol of the condition of religion in England: churches are empty while wierd spiritual fads are growing fast."

PRESS

Comic Book Clean-up

AS MANY communities across the country went ahead on their own to force a clean-up of the comic books, Charles F. Murphy, the newly appointed "czar" of the comic book industry, pledged "the elimination of horror and terror books."

Asked what he will do about the three larger publishers who are not cooperating (they publish about 20 per cent of all comic books sold), Murphy said, "I think they will see things my way and use business prudence." He said that comic books will first carry the "seal of approval" of his office about Feb. 1.

A grisly illustration of the kind of thing parents, church groups and educators are fighting was the occurrence in Glasgow, Scotland, when hundreds of school children

Dale Evans Rogers is presented with the 350,000th copy of her best-selling book Angel Unaware *by William R. Barbour, president of Fleming H. Revell Co., publishers, as her husband, Roy Rogers, looks on. Publication of Dale's new book* My Spiritual Diary *in February was announced at the presentation luncheon.*

THE CHRISTIAN NEWS in Focus Daily

The Ashland (Wis.) Daily Press gives you a continuous day-by-day news and editorial presentation of the battle for a Christian America.

Editor John Chapple, who recently became a born-again Christian, visited Soviet Russia as a Communist propagandist. More recently, he was national founder of "Fighters for MacArthur."

Cunningham's Christian News Column each Saturday contains significant news in the world of religion.

In addition, the Ashland Daily Press contains an editorial analysis of daily events, such as "Is Joe McCarthy on the Christian Side?" "The Comic Books," "Were the Leaders of the Russian Revolution Anti-Christian?" and "Who for President in 1956 and Why?"

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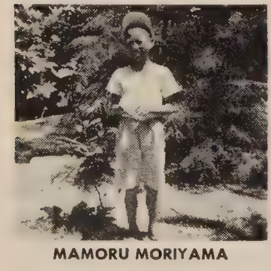
MOTHER EATON PASSES AFTER 50 YEARS ON MISSION FIELD

Boy Finds Bible In Mud—Leads Family To Christ

Here is his story as told to Missionary Janet Kiel: My name is Mamoru Moriyama. I am 13 years old and I live in Sumoto on Awaji Island. I get up early each morning to deliver papers. Our daddy died during the war so I must help my mother.

One day as I was walking along the road, I saw a bright colored book lying in the mud. I took it home. Because it was dirty I wanted to throw it away but Mother said NO. It was a Gospel of John and in the front was a name and address. We took the book to Uyama Gospel Church and were greeted by Miss Kiel and Miss Croyle. We had never been to the church before. They were very kind and invited us to their services.



MAMORU MORIYAMA

When they learned we were poor they gave us some clothes they said came from friends in America. They also gave us food. We soon found it was because they loved Jesus and came to Japan to help us learn about Him too. My sister, my mother and I have given our hearts to Jesus and are praying that our two brothers will be saved.

• NEWS ITEM •

The International Gospel League is your representative in Africa, India, Korea, Japan, Cuba. Their work for Christ — with 200 missionaries and native workers — asks an interest in your prayers.

MILLIONS ARE HUNGRY FOR THE GOSPEL

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CELEBRATED 85TH BIRTHDAY IN INDIA — LAND SHE LOVED

At 85 years of age, having burned out 50 years of her life for Christ and India, Mother Eaton passed to be with the Lord — Heaven's gain but India's loss. Our Mother Eaton has been released from the old wheel chair which was her headquarters the last months of her life.

Mother Eaton for many years stressed the development of leadership among India's own Christians and thus leaves a strong church as her greatest monument.

There are almost countless individuals and institutions who have been keenly influenced by her life. In Bangalore — the Anatha Asrayam home, the Zenana Hospital, the Chennapatna Hospital, the lepers of Vellore, many schools and our thriving church congregations; in Kolar Gold Field — the Muskam Church alone has a membership of over 4000 souls.

Mother Eaton lived and died for her "Little Brown Lambs".

A Million Lepers— Many Are Children

One of Mother Eaton's last reports from India before her passing. "Have you ever seen a child collapse because he did not have enough to eat? Have you ever been hungry?

One afternoon children were crowding around me on the street, holding out their thin bony hands for alms — a horrible look of fear and misery in their eyes. One little fellow was a walking skeleton — his sister was gaunt, her stomach bloated.

Poverty, famine, sickness walk hand in hand in India. Calcutta alone has about 2 million homeless. Another 2 million manage to live in shacks with 10 or 15 in a single room. There are a million lepers in India. Many, many are children. I sit down to eat and their cries beat against my eardrums. I feel we must do something NOW for the leper children of India.

We now have the land for the leper children's unit. The next step is to build the cottages. Pelase send your gift now to Sister Anderson so this project may be completed. This may be my last project here on earth. I must do one more kind deed for these 'Little Brown Lambs'."

Note: The Children's Leper Colony in memory of Mother Eaton is now under construction — another monument to Mother Eaton's love for India.

INTERNATIONAL GOSPEL NEWS

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swarmed through a cemetery looking for a "bloodthirsty vampire with iron teeth."

It all started when a rumor flashed through the city's schools that a "vampire" had strangled and eaten two small boys in the cemetery. Shouting and waving pocket knives and carrying sticks and stones, the children scrambled over the cemetery wall and began a hunt through the gravestones.

Outraged education authorities blamed American horror comics.

On the Job

WHEN THE CITY of Chicago suffered serious damage from floods caused by a record two-day rainfall, the Chicago Bible Society was right on the job. They offered a new Bible free to each person who brought a flood-damaged Bible to the society's office.

"We don't want any home to be without the comfort of the Holy Scriptures in these trying times," said the Rev. Donald Norman, executive secretary.

▸EVANGELISM

Billy in New Orleans

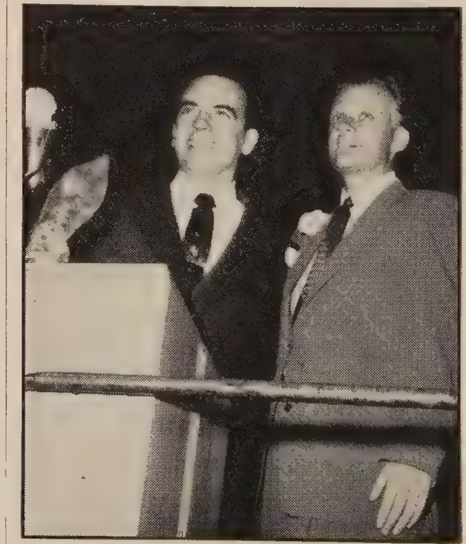
THERE WASN'T a football in sight. No crowds cheered. No bands played. But 61,500 people jammed into New Orleans' famed Sugar Bowl Stadium — not to watch a sporting event, but to hear an impassioned young man preach the Gospel of Jesus Christ.

It was the final meeting of Billy Graham's month-long evangelistic crusade during which 366,500 persons attended 28 meetings and 4,923 made decisions for Christ.

Louisiana's chief executive, Gov. Robert Kennon, paid tribute to Billy. Other speakers were Dr. J. D. Grey, former president of the Southern Baptist Convention, and New Orleans Mayor de Lesseps S. Morrison.

An offering to help finance the Billy Graham Team's 1955 campaign in Europe upped the total collected past the $74,000 goal originally set.

During the final week of the crusade a trainload of 700 "pilgrims," headed by Tennessee's Gov. Frank G. Clement, came



BILLY INTRODUCES GOV. CLEMENT
Governor led modern pilgrims.

to New Orleans for two services in what was called "the biggest religious pilgrimage in Nashville's history."

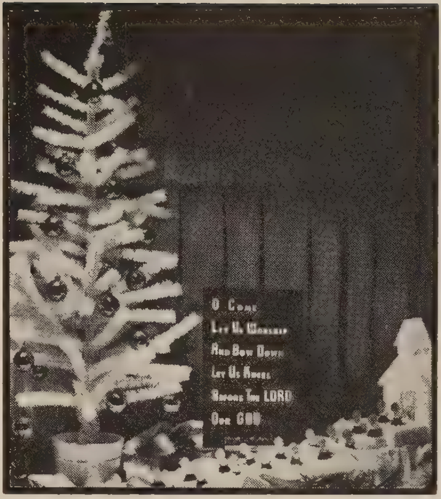
▸MISCELLANY

Yule Display Evokes Comment

AMONG REGULAR readers of CHRISTIAN LIFE are Harold S. Martin and his brother, proprietors of the David Martin clothing store in Elizabethtown, Pa. Last December the brothers were impressed by a CHRISTIAN LIFE article "How One Town Exalts Christ at Christmas." It told of the successful efforts of Elmhurst, Ill., citizens to give a spiritual tone to the town's observance.

The Martins decided to try out a similar emphasis in their business. A week before Christmas they took their usual commercial display out of their store window and replaced it with a religious presentation. It stayed there until the week after Christmas.

Writing to CHRISTIAN LIFE editors about it, Harold Martin said, "Customers spoke about it more often than they do about the usual commercial display."



STORE PUTS CHRIST BACK IN CHRISTMAS
CHRISTIAN LIFE *article reaps results.*

Notes from All Over

A SLIGHT SHIFT in favor of Protestants in Western Germany was revealed by the Federal Office of Statistics on Bonn. Of the population of 48 million, 51.2 per cent belong to other religious groups. ■ President Eisenhower's pastor, the Rev. Edward L. R. Elson of National Presbyterian Church in Washington, D. C., urged that Sunday golfers "be like Ike," who, he said, "finds Sunday church attendance indispensable to his life." ■ A San Bernardino church has this sign outside: "Come In and Get Your Faith Lifted." In Alexandria, Va., a physical education instructor in a junior high school was dismissed for refusing, on religious grounds, to teach dancing. The teacher, Walter A. Kirk, Jr., former professional baseball player, is a Southern Baptist. ■ In January, 1955, the Pocket Testament League will launch a Scripture distribution campaign in Africa. PTL leaders call the projected venture "the greatest campaign of its career."

REFUGEE HARVEST IN BERLIN

Rev. Arvid F. Carlson*, just back from Berlin where he administered in refugee camps, says:

> *"I saw the power of God at work! Those strained, lined, worried faces so deeply marked by disappointment and sorrow, will haunt me through many days to come. Almost every hand went up as I gave the invitation to accept Christ . . . The breath of God was on the final meeting particularly. Some 25 out of 100 present remained for salvation—THE REFUGEE CAMP MINISTRY IN BERLIN IS A STIRRING CHALLENGE FOR EVANGELISM."*

Your fellowship in enlarging this fruitful spiritual and physical ministry among Europe's millions of destitute, neglected, forgotten people is earnestly desired. Feature length sound color film on Europe, "Lest We Forget", now being shown in California, Midwest and East. Write for a showing and for a free copy of our monthly magazine, "The Gospel Call".

*Rev. Carlson is pastor of the Mission Covenant Church in Pasadena, California, and one of our Trustees.

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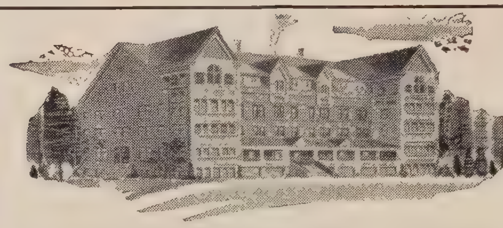

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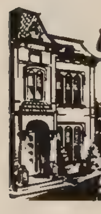

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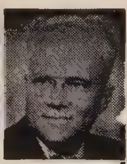

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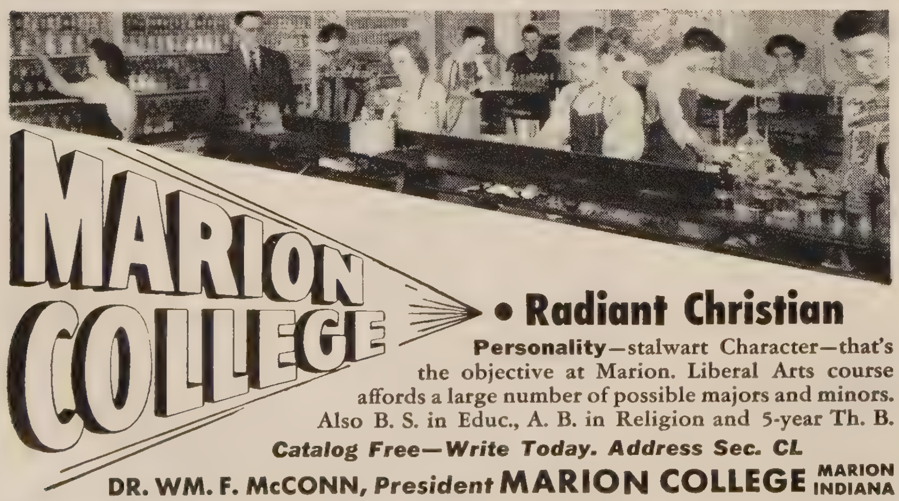

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You Can't Outgive God

by Leslie Flynn

You're cheating yourself when you give Him the left-overs.

Tithes given cheerfully and channeled intelligently greatly delight the Lord.

A BOY had just been baptized in a church in England. The minister was personally helping the boy with his clothes after the baptism. From the lad's wet garments fell a little brown wallet.

"Is this your purse?" asked the preacher, picking it up off the floor.

"Yes, sir," responded the boy. "You see, I wanted my wallet baptized too!"

Someone has said that the pocketbook is the most sensitive nerve in human anatomy. But those who have had their pocketbooks baptized are not at all squeamish when someone tries to touch their money for the Lord. Rather, they know the joys of generous giving.

The person who has experienced forgiveness of sins will want to tangibly express his appreciation to the Lord.

God's work costs money. Missionaries need support, churches need financial backing, Christian radio and TV programs consume dollars, Christian schools require huge sums and multitudinous independent organizations doing a special work for Christ cry for money. To underwrite His work, God does not rain down dollar bills. Instead He depends on His children.

Tithing is God's way of financing His interests. A school system doesn't depend on the passing of a hat at a PTA meeting to foot its bills but rather levies taxes in systematic fashion. Our Federal government doesn't collect its revenue from the hit-and-miss method of a collection taken at Memorial Day parades, but operates on astronomic figures received in systematic channels. God is no less a businessman. He has a system. One-tenth of our income should go immediately to His work.

The tither will discover experientially that it is more blessed to give than to receive. In addition, giving will save money for him in the bank of heaven.

A man gave several thousands of dollars to start a church building. Not long after that he lost all he had in a business failure. Someone said, "If you had the money you gave to the church, it would set you up in business now!"

He replied, "Sir, I would have lost that too when the business failed. As it is, it's the only money I have saved. It's now in the bank of heaven earning interest that will accumulate till eternity. Hundreds have come to know Christ through the church it built!"

Almost as important as why we should give is how we should give. The Bible urges sacrificial giving. Though most Christians agree that failure to give one-tenth of our income constitutes stealing from God, we often forget that the other nine-tenths also belong to the Lord. Some day we must give an account to God of how we spend the nine-tenths. Therefore, we should live as economically as possible and contribute as many tenths over and above the first tenth as we can manage. Like salesmen on expense accounts we must justify all that we spend.

Augustine wrote, "Whoever is unwilling to give tithes is guilty of robbery. . . .Out of the nine parts left seek to give alms, so that whatsoever may remain over after providing moderate diet and clothing be not reserved for luxury, but be placed in the heavenly treasure by way of alms to the poor." Augustine himself sold his father's estate and gave all the proceeds to the poor, reserving nothing for himself.

Wesley's advice to his Methodists became a watchword of Christian responsibility, "Earn all you can; save all you can; give all you can."

C. T. Studd, famous Cambridge cricketer turned missionary, inherited roughly $125,000 on his twenty-fifth birthday. Re-reading the story of the rich ruler, he gave it all away, not a fool's plunge, but coolly, deliberately. He sent $25,000 to D. L. Moody which helped start Moody Bible Institute, another $25,000 to George Muller and his orphans and another $25,000 to the Salvation Army. The balance he gave to his bride for a wedding present, but not to be outdone, she gave it away to the Lord's work.

Whittaker Chambers tells in the *Witness* how when Mrs. Hiss' former husband sent money to put her son by this former marriage through college, Alger and Priscilla Hiss sent him to a cheaper college so they could have more money for the Communist party. They also moved into a cheaper house so they could give more money to the party. How many Christians keep expenses down so that a more substantial amount can be given to the Lord's cause.

Our giving should be intelligent, for we shall be responsible for not only what we have given but where. Careless, prayerless giving will come under divine scrutiny, because religious rackets have flourished through support from serious-minded people who should have investigated the object of their charity.

Most pastors feel that, since according to New Testament strategy God had established the local church to spread His work, all or most of the tithe should be channeled into the church treasury. Especially if the church includes on its budget some of the independent, interdenominational organizations which have vital ministries a church member feels content to have his entire tithe go directly through the church.

Then, since financial calls come constantly from dozens of reputable and effective Christian groups probably not on the church budget, many believers like to give over and above their tithe to such demands. Many Christians feel that a 50-50 sharing of their tithe for local work and missions is a fair division.

Our giving should be sincere. First we should give ourselves. To harbor some known sin renders void any gift brought to the altar until first we make confession. Or if we would rather make a gift than teach Sunday school

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or pray for missionaries, we should recognize our gift for what it is — the attempt to buy off our duty.

Our contributions should be regular, not sporadic. Spotty, unsystematic giving has a way of appearing far greater than it is. The actual total would be shockingly low if an accurate record were kept by those who generously drop a bill on the plate now and again. Each pay-day should see us setting aside faithfully at least one-tenth, lest we fall behind or borrow from the tithe.

Gifts should be made cheerfully, not grudgingly nor of necessity. In many churches Mendelssohn's *Consolation* would be appropriate offertory music to match the mood of people during the offering. A joyous giver the Lord loveth.

Our offering should be made expectantly. Money will be translated in to divine currency by making it possible for children from our Sunday school, adults from our church and heathen from foreign fields to be in heaven some day.

Above all, our giving should be done as to the Lord Himself. We should visualize a nail-pierced hand passing the offering plate. Not to any pastor, church or missionary do we give, but to our Savior.

We can't outgive God. He is debtor to no man, and gives to us far more than we could ever give to him. Dr. Russell Conwell, founder of Temple University and the Baptist Temple in Philadelphia once asked in prayer meeting for testimonies of those who had tithed for many years. Six gave radiant witness to the blessings of tithing. A seventh person, a frail lady with gray hair, spoke with reluctance. "I wish I could bear such testimony but I cannot. For years I have skimped and denied myself to keep a vow made years ago that I would tithe my income. But now I'm old and losing my job. I'll have no source of income and don't know what I'll do."

She sat down and the meeting closed on a depressing note. Next day Dr. Conwell was lunching with John Wanamaker, founder of the Wanamaker stores. The latter said, "Dr. Conwell, you will be interested to know that we are about to start a pension system for our employees. We've thought about it for years, and finally now the plan has been worked out. In a few days we will issue our first life pension to a woman who has served our firm for 25 years."

Then he named the woman. It was she who had given the pessimistic testimony in prayer meeting the night before.

It is almost beyond comprehension that God should let us give one cent to Him. But thanks be unto God for this unspeakable privilege. END

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COMIC BOOKS

(Continued from page 13)

curbed. Organizations, seeking to limit the spread of comics, will be of little profit unless Christians in America promote Bible reading and good book reading in the home and through the Sunday school. Bible education gives to children the fear of God and love for man; this is the antidote for hatred and violence. Few young people who have been brought up on the Bible and good books are ever brought into a juvenile court.

But, sad to say, few people today realize that comics aren't really necessary.

A recently organized Comics Magazine Association has written a detailed code to circumscribe both the editorial and advertising matter of its members. While this code, no doubt, will be valuable in curbing excesses, it assumes the necessity of having comics in the home.

The truth is that children do not need comics. Their lives can be normal and, in fact, much more normal without them.

Nor is the solution to the problem in the hands of any one group or organization. Parents must cooperate with the church by precept and example. Other civic organizations may also cooperate in the movement.

Christians, however, must take the leading role. Only the home that is truly Christian can help stem the rising tide of delinquency in our country. Christ's challenge to Christians is the solution to the problem: "Ye are the light of the world," and "Ye are the salt of the earth." Perhaps too many Christian homes are hiding their lights or have lost the savor of their salt.

The blame for the rise of horror books is laid at the feet of the parents. The comics have come into our stores, our homes and our children's minds because they have been able to breed in an atmosphere of ignorance, indifference and apathy of the overwhelming majority of American parents. Even Christian parents are often dangerously unaware of what their children read. And many Christian parents who are concerned throw up their hands with the cry, "Comic books and filthy literature are ruining our children. But what can we do about it?"

There are several things the parents can do about it.

Too many parents are under the deception and delusion that comics are a necessary evil in our age. It isn't true. Kids don't need comics. Actually, good books will satisfy them as much as horror comics.

Some parents, when they find comic books in their homes, dramatize their indignation against them in the pre-

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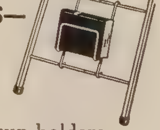

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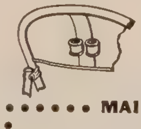

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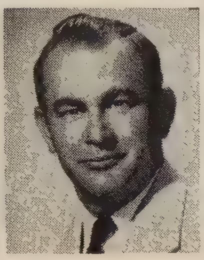

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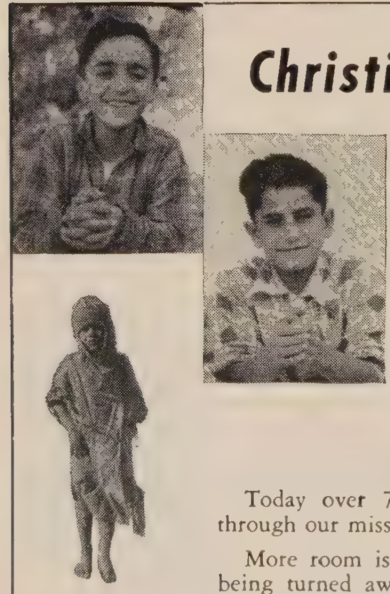

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"You may give without loving but you cannot love without giving."

sence of their children by disposing of the comics in the same manner as the Ephesian Christian converts did with curious art books; they burn them.

But the Christian parent should beware lest, when he cast out the unclean comic books, seven spirits, even more wicked than the first, enter in. It is the obligation of Christian parents, Sunday school teachers and church leaders, not only to discard the crime comics, but to provide worthy literature to replace them. Christian juveniles as well as the great children's classics will enthrall youngsters today as much as they did a generation or two ago.

The greatest weapon of all and the most effective against all kinds of human delinquency against God's law and man's welfare is our Christian awakening to a prayerful expectancy of God-sent revival messengers who reflect in their lives and testimonies the holiness and the longsuffering love of God.

In his last inspired utterance, the last prophet of the Old Testament said, "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal. 4:5, 6)

We are approaching the end of this age of grace. Let us as watchmen on the walls of Zion ask the Lord in united and expectant prayer to send His appointed Elijah-revivalist who may become a voice in the wilderness preparing for the second coming of Christ.

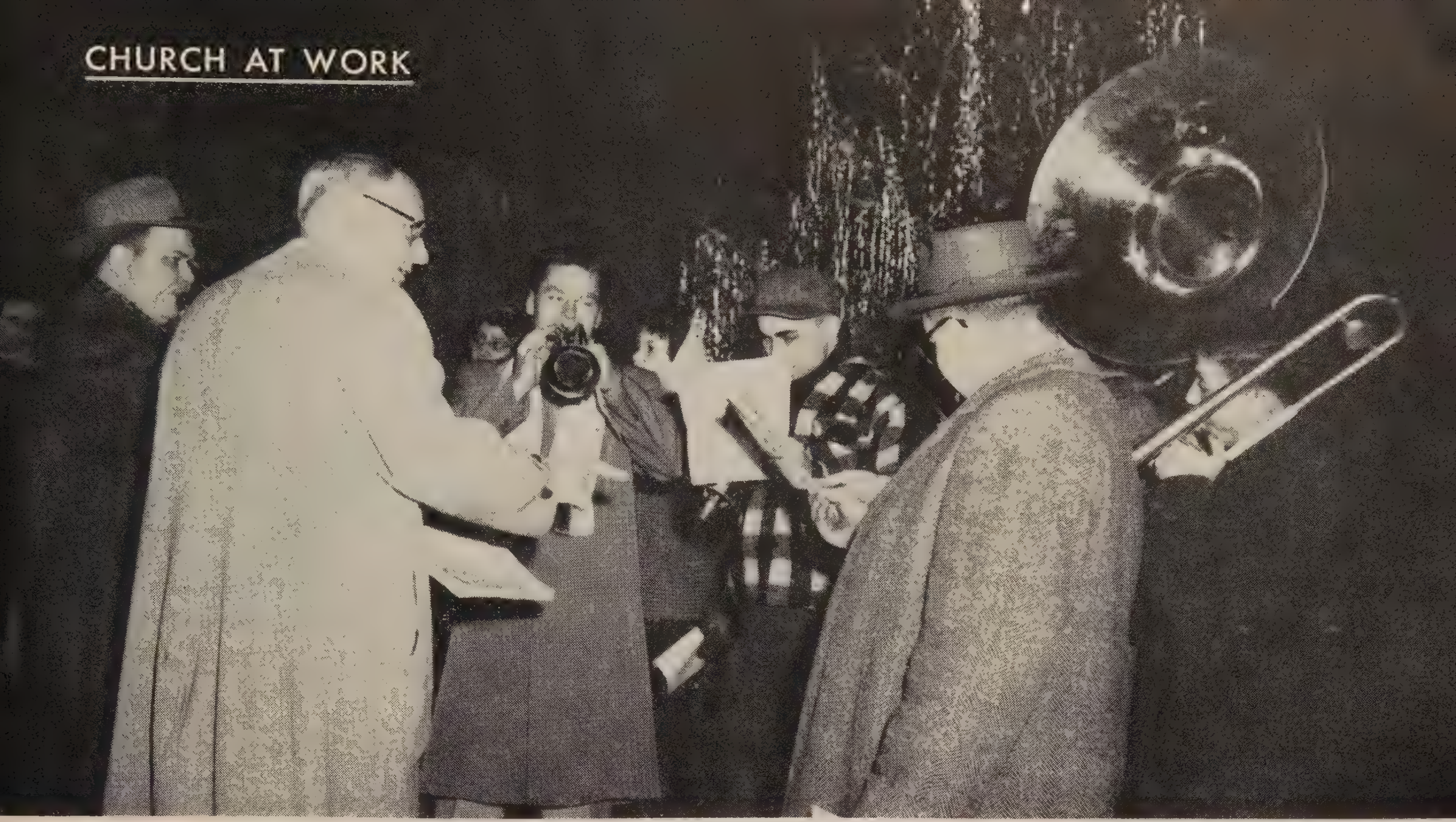
But what about those juveniles from non-Christian homes, where parents do not care?

No great city in world history, perhaps, has had more juvenile delinquents than Nineveh. Yet, under the prophet's announcement of coming destruction, they repented.

Can America's erring, delinquent youth be influenced by the preaching of Christ's Gospel? Their delinquency may even help them to see their need for the Savior.

The Deliverer of the delinquent is ready to appear. But only one door leads from His heavenly abode into a sinful world — the Christian Church. Through that door He cannot enter except those who are within be awakened and willing to let Him in and to let Him pass through. And He cannot pass through except He be permitted to cleanse His church as a Refiner of silver and be poured out on the wicked world on a rising tide of united intercession.

No, kids don't need comics; they can have something much better. The responsibility rests on the shoulders of Christians today to provide for them and to welcome the Deliverer of delinquents. END



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by Michael Green as told to Wesley Hartzell

Is the sophistication of the city ending the old-fashioned custom of caroling all through Christmas Eve?

That may be true in some cities — but not in Chicago where the young people of the Chicago Gospel Tabernacle are keeping alive a custom that adds much to the big town neighborhood in which they live. In fact, the idea might well be copied by all evangelical city churches.

Here is a graphic, eye-witness account of an all-night Christmas carol sing and the effect it had on the participants as well as the people who heard the carols of the new-born Savior.

It is told by Michael Green, youth director of the tabernacle, founded by the Rev. Paul Rader.

"Carol-master Merrill Dunlop led us."

IT WAS while searching for my old woolen army socks and heavy mackinaw that I was the most disgusted: Here I was on Christmas Eve going out into the cold to freeze my ears and toes only to sing some songs. For the life of me, I could not see what good it would do. But I was obligated to go and so I determined to make the best of it.

At 10:10 p.m., when I arrived at church, I was surprised to find everyone on time. Even before we started, they all seemed to be having a wonderful time. I felt out of place.

One fellow shoved a Christmas carol songbook and a sheet of paper into my hands. The sheet of paper listed the stops and directions for the evening.

Carol-master Merrill Dunlop divided the group into sopranos, altos, tenors and basses. I'm not sure what group I was herded into, but I rehearsed with gusto and almost enjoyed it.

Dunlop gave instructions. The people should not know of our presence until they heard the first note of the first song. We were told to "stick together" and not lag behind. But they didn't have to worry about me; I wasn't going to be a straggler on a brisk night like this.

I was given a flashlight and a paper lantern with red cellophane lenses. The lantern, fitting over the flashlight, looked very quaint, as if it had recently emerged from a Christmas card.

At 10:30 we bundled up warmly with boots, overcoats, mittens, ear muffs and scarves and started on our way. The air was icy but invigorating. I shivered, but others said it was a perfect night for caroling. I drew my own conclusion.

We walked to our stops near the church. We assembled quietly. When all had taken appropriate positions as pre-arranged at the rehearsal, we re-

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"We claimed the Lord's blessing upon those who sang and those who would listen."

ceived the right pitch from our carolmaster and with our lanterns shining, we sang our theme song in a rhythmic tune.

After the theme song, we sang the traditional carols. As we sang, many lights in the buildings around us snapped on and figures appeared at the windows.

We yelled, "Merry Christmas;" similar greetings flew back from the windows and doors.

I almost forgot it was cold.

One of our stops was outside the home of a Sunday school boy who was confined to a wheel chair. Our voices rang through the court of the apartment building. Of all the places we sang at, the one that thrilled me most was the hospital. Even I had to admit that caroling in a hospital was worth while. That place needed Christmas cheer. Perhaps the good tidings and Christmas joy we brought were all some patients would have. I was convinced that no group of non-Christians could sing with the same joy and brilliance; these young people had experienced the joy of their singing.

Our last walking stop was at the home of a widow who each week dusts the church pews. Then we piled into automobiles and followed directions on our instruction sheet to the next stop.

It was at the home of two Sunday school workers, both of whom had been with the church for 30 years. Later, we sang for five children who had recently lost their father.

No kidding, I was beginning to feel glad I had come. It seemed sort of meaningful. All the people who heard us — not just our own church folk — seemed to genuinely enjoy these old traditional Christmas carols.

At midnight, we removed our eskimo-like wraps at our first refreshment stop, the home of a church member. The fragrance of hot coffee and bis-

"After the theme song, we sang the traditional carols, accompanied by trumpets."

"Red paper lanterns over our flashlights lent a quaint Christmas card atmosphere."

cuits filled the warm air. The hostess told us she wasn't quite ready, but we didn't mind. It gave us a chance to thaw out as we waited.

We laughed together as we reviewed the events of the past two hours. I had to admit that the thrill of carol singing in the open air and seeing the good cheer and hearty response of our friends and neighbors had improved my Christmas spirit too.

I rode with a different group after each stop and was able to make several new friends during the evening. And now, as I thought about it, I couldn't think of a better way for young people to enjoy Christmas Eve.

After a few more stops at increasingly distant points, the evening was climaxed at our choir master's home.

It was three a.m. After thinking about it, I decided I was a little chilly, but I didn't care any more. However, it certainly felt good to come inside at last, plop into an over-stuffed chair, chatter with some new-found friends and await the arrival of doughnuts, coffee cake and hot cocoa. Our voices were hoarse, but we sang some more.

About an hour later, the time of fellowship was over and I followed the sleepy crowd outside. In unison we regretted that Christmas comes but once a year.

One thing I knew: I'd never pass up another chance to go caroling.

At the Chicago Gospel Tabernacle, the all night carol-sing has been an annual event for years and is regarded as an important part of their Yuletide program.

Anyone may come. The carolers need not be choir members, for most everyone is familiar with words and music of the Christmas carols. And even some of the older people of the church come along.

Try it in your church and you'll be persuaded after the first trial to make it an annual affair. END

"After the arrival of cocoa and coffee cake, we revived and sang some more."

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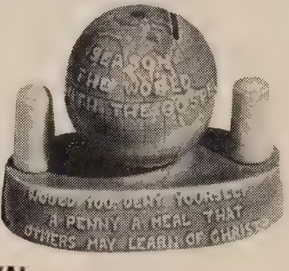
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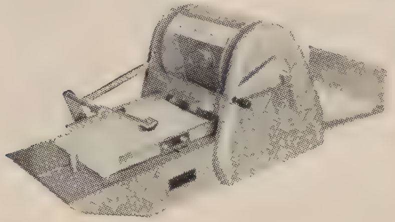

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Don't Forget Your GI's

by Bruce C. Dodd

ONCE he's in the service, GI Joe loses his personal identity in the khaki or blue patterns of Uncle Sam's crew, and becomes another cog on the military assembly line. Being away from home and without personal attention is disheartening. But it's the perfect opportunity for the church to prove that "folks back home" *do* care.

Even more important, however, is the opportunity to give witness of the concern of a personal Savior Who desires to be chief Friend of each.

Simply asking the members of your Sunday school classes to write letters to several boys whom they know only as names on a list will not fulfill this purpose. The local church should maintain a complete card file on each of its servicemen, containing not only his military address, but also a record of his personal interests and confidential information concerning his spiritual condition.

Contact with the church should not be limited to "newsy" letters from members of the congregation. The teacher of the Sunday school class to which the serviceman would go, if at home, should take chief responsibility for spiritual emphasis in contacting him. By sharing with an unsaved fellow bits of a Sunday school lesson dealing with salvation, or by developing a study program to aid the spiritual growth of a Christian, the teacher will render invaluable service.

If the serviceman is interested in music, the choir director might write. If the serviceman is an athletic person, he would enjoy hearing from some of the young people about high school or college athletic activities. These are just a few of the possible avenues of maintaining a personalized interest in your serviceman.

A committee for personal contact with such military personnel could very logically be a Sunday school function with representation by the young people's department, as well. Through this committee not only can correspondence be channeled, but also remembrances on birthdays or holidays from various individuals or groups.

Activity of the church in this direc-

They'll appreciate your Christian love.

tion should not be limited, however, to servicemen who are friends and relatives of members or residents of the local community and those who belong to the church body themselves. The church can and should have a vital ministry in planning activities for military personnel in its community.

Every military installation has its chaplain or chaplains; its own religious program and its own church services. But because a military man has been surrounded all week with thousands who dress just like himself, and is ordered daily to do everything he does, it is a great temptation for him to leave on weekends and attend church off the camp or base. Many churches take advantage of this situation to invite military men to their services, placing them in positions of prominence, inviting them to sing solos, etc.

It is, however, the responsibility of the local church to contact the chaplain before attempting to take his men away to local church services. There are many fine evangelical Christian chaplains in the service who need Christian servicemen to attend their services, bringing unsaved military personnel to chapel and lending support by their own personal testimony.

There are other ways by which churches desiring to reach military personnel on military camps in their area can do so. A program might be planned in conjunction with servicemen's centers, young people's groups such as Youth for Christ, military groups, such as The Christian Military Men's Committee, and chaplains.

During these days of "wars and rumors of wars" a great proportion of our youth will probably be drawn into military service until the Lord calls His Church home to be with Him. It is therefore imperative that the local church recognize its responsibility to the youth of its community during their military tour of duty. END

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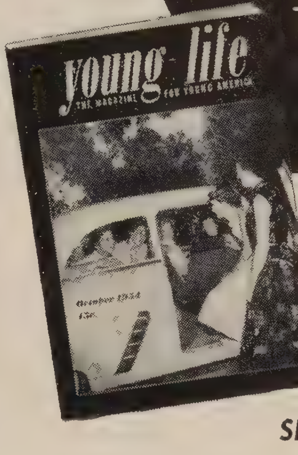

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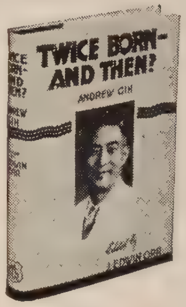

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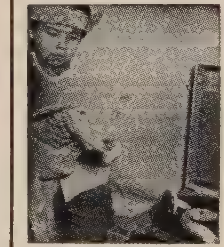

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How To Treat Missionary Speakers

by William Walker
General Secretary, Central American Mission

MISSIONARIES are generally happy people when they return home on furlough; but if anything changes their disposition, it's probably the treatment they receive from the local churches.

As the local churches and the visiting missionaries work together, much can be accomplished; but when there is misunderstanding and disharmony, the effectiveness of the message must suffer.

To promote harmony and understanding between the missionary and the local church, we'd offer a few suggestions:

1. *Be definite.* Write the missionary and tell him where, when and how long you wish him to speak. If you want a particular emphasis given, please indicate this in your next letter. Missionaries like to prepare messages in advance and are often thrown off balance when they are forced to change their message at the last minute.

2. *Publicize it.* By posters, announcements from the pulpit and newspaper articles, you can help to create an atmosphere of interest and expectancy, besides attracting a large crowd.

3. *Provide helps.* Delegate someone ahead of time to have tables ready for missionary curios, literature and projector, if pictures are to be shown.

4. *Have prayer.* A brief season of prayer with the pastor and other interested ones before the meeting is of great importance.

5. *Plan a program.* The first part of the service may well prepare for the missionary challenge. It might consist of a short song service, prayer, brief announcements and a concise introduction, giving the missionary's name, field of service and mission board. This will provide the missionary with ample time to unfold his message while the audience is mentally alert.

6. *Provide entertainment.* Some missionaries enjoy the quietness of a hotel room but most of them prefer the warm fellowship of the home. This provides more contact with the people and a greater opportunity to be a blessing to them. After sleeping on church pews, in hammocks or in a sleeping bag on the floor, they won't object to a couch or a cot. But there's nothing like a sound sleep in the best bed in the house to refresh an itinerant missionary speaker, fatigued by a strenuous schedule.

7. *Give constructive criticisms.* Missionaries desire to present the missionary challenge more effectively. After leaving, they appreciate receiving a note from the pastor of the church. This note should include a mention of weak points as well as the strong ones. Missionaries have been thinking in a foreign language for so long that they often feel a bit out of touch with things at home.

Try out these suggestions and you'll see that both your church and your missionary visitors will be profited. END

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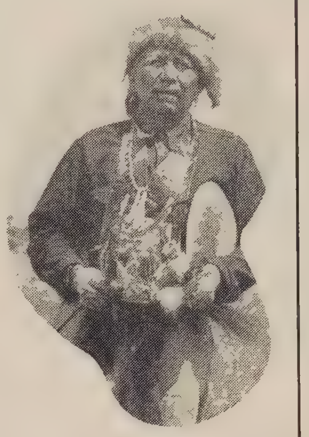

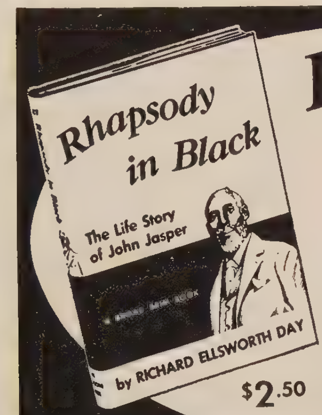

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Unless your prayer is specific and intelligent, he may be powerless.

by Esther Hill

I HAVE been a missionary for 14 years, and throughout these years a question has been ringing in my mind. Scores of missionaries have asked me the question, too. "Why, oh why, didn't someone tell me what the mission field really was like? Why doesn't somebody tell the people at home the real truth about our problems?"

Many Christians in America who love the cause of missions and who long to bear the air battle are working and praying in the dark because missionaries in a strange land seldom give the true picture of the battle.

Suppose you received this letter: "Dear Prayer-partner: A missionary in our midst has gone money mad. His first love for Christ has been overshadowed by the love of authority and money. It is threatening to wreck the whole missionary group and work unless he will come to the end of self." Would you be shocked? Perhaps you would think, *I thought missionaries were perfect. I didn't know they had any sins or faults. I won't give another cent to Missions.*

Instead, your missionaries, afraid of this reaction, merely write, "We are going through heavy trials. Please pray!"

Missionaries don't put on a pair of wings when they board ship to sail to foreign lands. On the foreign field they find the battle is fiercer and stronger than ever.

I wrote a letter home the first year on the mission field and stated, "We have just finished drinking a glass of lemonade."

Another missionary said, "I would scratch that out. Maybe the constituency will think we shouldn't drink lemonade."

My eyes opened wide. "Shouldn't drink lemonade?" I questioned.

"Because it might seem too luxurious for a missionary."

I was prepared to live in a straw hut when I first went to China, so ignorant was I when I went to the mis-

Your Problems

sion field. We in the homeland hear stories of a few missionaries who live in the interior and picture all missionaries living in grass huts, because these are the pictures that stand out in our minds.

Actually scores of missionaries are living in comfortable homes and enjoying such luxuries as washing machines and refrigerators. In the meantime you at home are praying, "Bless the missionaries and give them enough to eat." A few times we have actually needed you to pray this for us. But these experiences are not the daily norm. Most missionaries eat well and live well. They find they have to if they are going to be strong enough to stay in a foreign land and live in a foreign climate.

The living problem is not in the house or the food but in the personalities. We as missionaries are commonly placed on a plot of ground called a compound. There will be four or five homes for missionary families and likely some national workers there as well. In China we were surrounded by a stone wall. In Japan we had only a circle of fir trees around us. But there we were, a group of five American families, living side by side. We had all come from different backgrounds and schools. *A* was methodical, slow, and economical in his work. *B* was a whirlwind, couldn't keep his accounts straight, and yet had a vision and passion to go out and win souls. *C* was socially minded, and *D* felt it was wrong for missionaries to do anything but missionary work. And God expected us to live together, work together and love each other. But there is always victory in Christ, even in personality problems, and there can be unity too. When you pray for your missionary, are you praying for the *real* battle he faces?

And the disappointments in the work . . . do I dare tell you? Always it is a thrill to write and tell of those who found Christ. But if I tell you that one turned his back on God after a glorious conversion, will you be too discouraged to continue the cause of Missions?

When I was in India, a missionary told me this story: A man from a primitive tribe was gloriously saved. His testimony was unusual and missionaries were thrilled. But one time when they returned to the village, they found he had shamefully gone back on the Lord.

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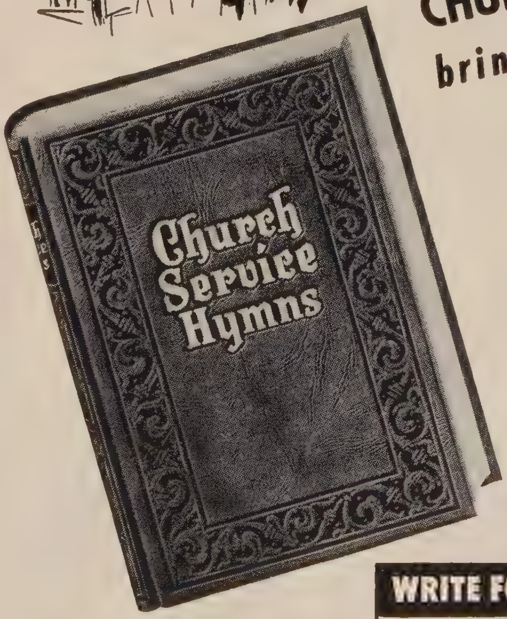

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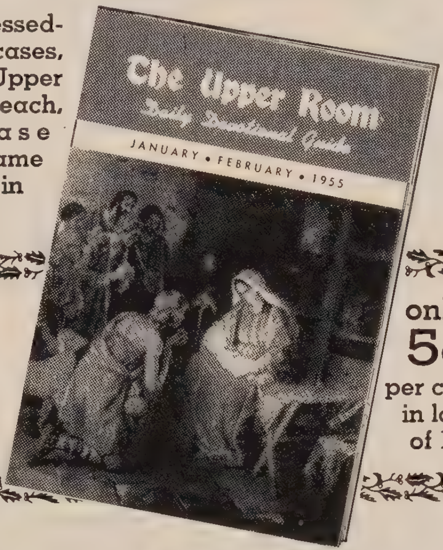

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"When I was on furlough in deputation work," she said, "I told this story only up to the point of his defeat. I never told my audiences that part for fear they couldn't take it. But one day the Holy Spirit remonstrated, 'Tell the whole story.' And so I did. I cannot tell you how many people from that audience told me how glad they were I had given the whole story. From that day on I resolved to never hide the facts."

The Communists chased us out of China. As we left, the sorrow of our lives was the defeat of two leading pastors, and I seldom talk about it because it is not a thrilling story to present to you. But pastors Faan and Ha need prayer.

Another picture we missionaries are unknowingly guilty of misconstruing in your minds is that of the waiting multitudes. A missionary who recently came to Brazil stepped off the boat and asked, "Where are the multitudes?"

"What multitudes?" came back the reply.

"The ones who are waiting for us." He actually thought they would be there at the boat waiting. Imagine his shock when he found he had to go into the highways and by-ways to find the hungry hearts. The multitudes are here. I have been privileged to live in four foreign lands and every place is filled with waiting multitudes, but they are just like those who wait in America. You have to go and find them. Sometimes they will say "We don't want your Jesus. You had better go back home." Pray that your missionary might have the vision and strength to go out in the fertile fields and win the multitudes, rather than wait at the boat for them to come to him.

Have I shocked you? I would rather be a missionary soldier on a foreign field than anything else in the world. But the very best artillery that I possess is to know that you at home are fighting the air battle for me on your knees in reality and not just mumbling a tired sleepy prayer at night, "God bless the poor missionaries in their trials." END

Bible Story Pictures

Missionaries at home or abroad will welcome these Japanese Bible story pictures which illustrate consecutive lessons from both Old and New Testaments. Produced by The Oriental Bible Study Fellowship for the use of Japanese nationals and missionaries, they have a definite oriental flavor, which will make them useful in teaching missionary lessons in the home Sunday school. Each of the lessons has approximately 20 large pictures, 21" x 16", in full color.

For further information, check item 1258-A on the Readers' Service Card inside front cover.

MIRACLES

(Continued from page 22)

Dr. Marquart: Yes, but obviously it has occurred rarely. And not all Christians agree about miracle healing in the present age.

Question: But haven't various groups reported healings?

Dr. Marquart: Yes, ancient church records show that miracle healing occurred frequently during the first three centuries. And, of course, the Roman Catholic church has been reporting them through the centuries. More recently, Pentecostal groups have reported such healings, but lack of investigation has cast doubt upon some of their claims. And now other groups and individuals are reporting healings.

Question: But why do you believe there has been so little miracle healing through the centuries?

Dr. Marquart: I certainly don't believe that Christ is any more limited today than He was 2,000 years ago. I believe the lack of miracle healings today is because of an infirm church.

Question: Then you believe definitely miracle healings are possible today?

Dr. Marquart: I believe that wherever the Gospel is preached, we may not be surprised at an occasional miracle. We should be willing then to believe that miracles can happen today.

Question: But how can we tell if the healing has been authentic?

Dr. Marquart: I see no reason why such healings should not be supported by clinical investigations. If God has healed, he will give evidence of it. Scientific investigation isn't blasphemy.

Question: What, then, is the place of the medical profession?

Dr. Marquart: I believe that God can still use us of the medical profession. I don't think perfect health can now be claimed on all occasions, but I do believe that effectual fervent prayer with sufferers availeth much.

Question: What is the purpose of healing? The men who are healed will again become sick and die eventually.

Dr. Marquart: Yes, that is true. Lazarus, after being raised from the dead, died later. I believe the purpose of healing is to give out a testimony to an unbelieving world. And it may also strengthen the faith of Christians.

Question: Looking into the future, Dr. Marquart, do you believe that there will be more miracle healings?

Dr. Marquart: Yes, I do. We should expect to see miracle healing at the end of this age. We are seeing other evidences of the soon-return of Christ from current history. Earthquakes, signs in the heavens and the appearance of angels are to be expected. I believe faith is also increasing and with it will come more and more miracle healing. END

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How To Decorate at Christmas

by Jane Hindman

TAKE an evergreen tree or two, several strings of festively colored lights, a manger scene with some wise men on their camels; add a few twinkling stars, and sprinkle some snow flakes into the mixture. And there you have it! – A recipe guaranteed to produce an atmosphere in your Sunday school that is undeniably Christmas.

It doesn't take a lot of preparation or planning to toss all these ingredients together and concoct the "Christmas Spirit." But finding original ideas to garnish the scene often proves more difficult. Here are a few suggestions which will add some spice to your Merry Christmas.

For the indispensable evergreen tree, why not try one for a change that will give years of lasting pleasure? Potted trees which can be transferred to the church grounds when the Christmas season is over can turn the annual purchase of trees into a real investment. Remember, however, that potted trees are necessarily smaller, and might be lost in space if the room which you are decorating is very large. The price, too, will be higher, but it will be worth it if the plan is practical for your church.

Here's another idea which will help you make your tree different from all the others through the years. Cut a large evergreen tree from heavy green poster board; then tack white cards or regular Christmas greetings to its branches from all the officers and teachers of the Sunday school and church. Placed in a prominent position, such as the church lobby, it will add a personal touch to the greetings which are made at the Christmas programs.

Small children will love the idea of bringing gifts to Jesus if you help them make money containers in the shape of stars. Construct these at home of heavy, colored paper and stitch them on the sewing machine. (A pinking shears used on the edges gives added decoration.) The children can add loops of bright colored ribbon or yarn, take them home to be filled and bring them back on the day or night of the Christmas program. Hanging these on the Christmas tree can be a very impressive service if carols are played softly in the background while the group marches up to hang the stars on the tree, individually or together.

At the traditional candlelight service, lighted candles frequently become a problem, especially in a processional. A small round piece of paper with the candle inserted through a center hole will protect clothes and floor from the drippings of hot wax. Frequently, also, it is difficult to find holders just the proper size for the candle bases. Using a pair of pliers, insert a hot nail into the wax base, let the wax harden a little around it, and then remove the nail. Drive it through a block of wood; then set the candle back on the nail. This will also solve the difficulty of candle holders that are too wide to fit on narrow window sills.

Artificial candles can be made by wrapping bright Christmas paper around mailing tubes and using a twist of yellow tissue for the flame, fastening it under the wrapping. A small battery and tiny light bulb can also be wrapped so as to resemble very effectively a real candle. These are especially good for the younger children of the Sunday school.

For an unusual candle arrangement with pine branches, staple or tape a wire to the wooden block or a cardboard base so that it forms a sort of wreath about the candles. Fasten the branches to the wire with cellophane tape or colored twine so that they form a partial wreath, and add artificial snow, pine cones or Christmas tree ornaments.

On the piano in your department, try a bouquet of candles. Use long, narrow tapers, about one-half inch in diameter, and support them in a low bowl with a mesh holder such as is used in flower arrangements. Place pine boughs and a large red ribbon at the base.

Before attempting these ideas, however, it is well to inquire of the local fire department whether there are any ordinances barring such a service. And be sure to take proper precautions, anchoring all candles securely, and having water and sand ready in case an accident should occur.

Wreaths, of course, are always attractive for church or Sunday school windows, as well as in the home. An interesting variation of this is to insert short pine branches into the sides of stars which are cut from the plastic

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Decorations add warmth and festivity to the celebration of Christ's birth.

foam which has become so popular for Christmas decorations. Hang them with cords of silver or gold and add a red bow at the top.

An idea which will help you make your Sunday school Christmas program different is to use shadowgraphs as a backdrop for vocal or instrumental solos or for readings. Place a strong spotlight about 10 feet in back of a sheet which is hung as a screen and flanked by drapery, pines, palms, or the like. Figures behind the scene upon which the light is focused should be dressed in flowing robes to represent biblical characters, and remain stationary throughout the scene. Scenes such as that of the manger, wise men, angels with harps and trumpets, the shepherds, etc., can be effectively presented. (Animals, musical instruments, manger, etc. can be made of wood or cardboard.)

If you are decorating for the annual Sunday school banquet, perhaps you are wondering what the table decorations should be. Try making some star candles to float in a large bowl. Melt old candles and re-cast them in star shaped molds. Dip the old wicks in wax and allow them to harden, then place them in the center of the star molds. Complete the arrangement with holly or evergreen branches arranged around the bowl of floating, lighted candles.

For an interesting nut cup, draw a poinsettia from red paper, with petals extra long. An inch or so from the center bend them up, then out. Tie a ribbon around the outside to hold the cup in place, or paste the flower around a small paper cup.

Trying some of these different ideas will prove to be fun for you who decorate, and those who attend the Sunday school programs or parties will enjoy them also. END

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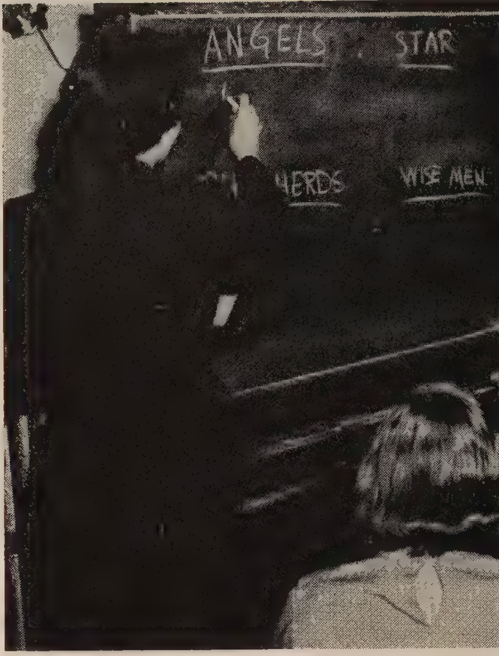


Young people will respond with

New Slant Christmas

by Vivienne Blomquist

DO WE have to have the Christmas Story again? We've had it every year since we were in the Nursery. It's kid stuff." Teachers will be hearing similar complaints all across the land as they face the Christmas season with the story of the coming of the King.

Young people are not rebelling against the marvel of God's coming to earth as a baby, but against the uninteresting monotony of the way it has been presented year after year. You can not make them listen to it again, but you can challenge their knowledge of it and stimulate their curiosity through new approaches!

If it's the lesson you're concerned about, try this approach. Rather than reading from the Gospels, have the young people list from memory all the phenomena that occurred at the time of Jesus' birth. As they are given, write them at the top of the blackboard or on a large piece of newsprint. Under each one have the class list all the people who witnessed these events, accepting all suggestions whether you know them to be accurate or not.

You may find that your blackboard contains suggestions such as these: under star – shepherds, wisemen, Mary, Joseph, Herod, innkeeper; or under choir of angels – shepherds, wise men, people of Bethlehem, Mary, Joseph, etc. The next step is to check the ac-

new interest to a new approach.

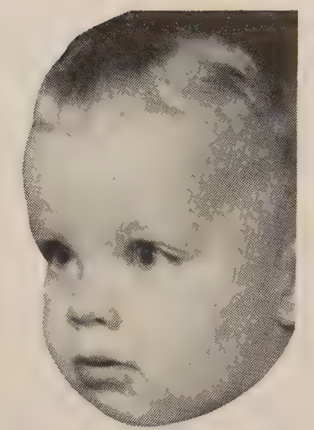
to the Story

counts which are found in the first two chapters of Matthew and Luke. When you are through, your list should look quite different!

You will find that only the wise men saw the star that night; that the shepherds were the only witnesses of the angel choir; that the angel messenger appeared only to Zacharias, Mary and the shepherds; and that only the shepherds visited the newborn King.

With this as an attention-getter, your lesson outline is obvious. Why did God choose so few to witness such wonderful events? If there were a new star in the sky tonight, no different in size and shape from the others, would you see and recognize it? Do you know enough about God's laws and ways of working to recognize a miracle when you see it? Herod's wise men did not see the star because they did not know where or how to look for it. Do you wonder why God does not do wonderful things in your life? What about the miracle of His guidance which is available to you continually? God always uses the most effective and appropriate way to communicate with individuals. Long ago it was stars and angels; now it is through that still small voice of conscience; through the words of His Book; through human messengers. How does He speak to you?

However, perhaps your problem is not the lesson, but rather the opening exercises of your department or the



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Sunday evening young people's program. If that is the case, your young people will thoroughly enjoy the following variation of the Christmas story.

Divide your group into committees who are either assigned or will choose a character who witnessed some part of the Christmas story. (The assignment could be given simply to one individual.) Each committee (or person) will prepare a witness's evidence of the occurrences which they saw at the time of the birth of Christ. The following lend themselves well to such a presentation: Zacharias, Joseph, a shepherd, a wiseman, Anna or Simeon. By using a little imagination, the innkeeper or Herod could be used.

Prepare the room as a courtroom with a table for a judge's bench, a chair behind it for the judge and one beside it for the witness. Select someone from the group who commands their respect to act as judge. After instructing him carefully in courtroom procedure, your program might be carried out in the following manner.

After the group has sung a stanza of "O Little Town of Bethlehem," the Judge should take his place saying something to this effect:

"We have been singing about the birth of a child in the town of Bethlehem of Judea. Down through the years the question of whether this child, born of Mary, was other than an ordinary child has confused and divided the people. We are met in this courtroom today to face this question and to determine in our own minds, 'What think ye of Jesus?' "

"We will call to the witness stand those who promise on the basis of God's Word to tell us what they know happened at the time of His birth."

The Judge will then call each witness to the stand and ask him to tell his story. When all have witnessed, the Judge turns to the audience and asks:

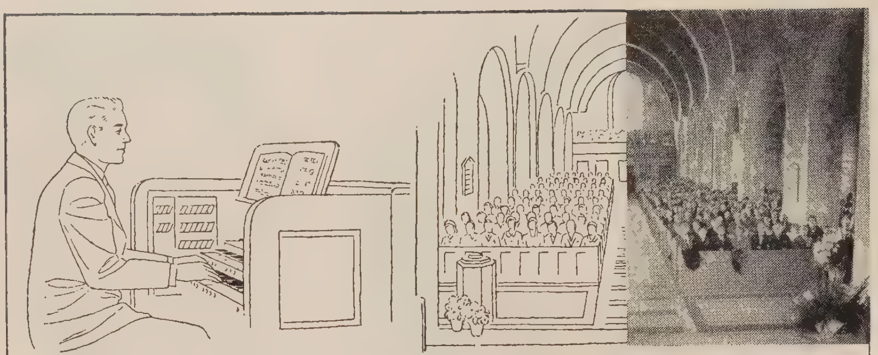
"On the basis of this evidence, what think ye of Jesus? Whose son is He?"

The program might be fittingly climaxed with a solo such as, "Thou Didst Leave Thy Throne."

Another approach to the study of the story would be through a study of the Christmas carols. Examine the better known ones for scriptural accuracy. Some that have surprising inaccuracies which influence our thinking are "Hark, the Herald Angels Sing," "Why Do Bells at Christmas Ring?" and "Calm on the Listening Ear."

These approaches will accomplish three purposes: motivation for study of the story, presentation of teachings not usually considered and participation on the part of the young people.

You will find, too, that the Christmas story will take on new meaning, both in its historic setting, and in the lives of those who participate. END



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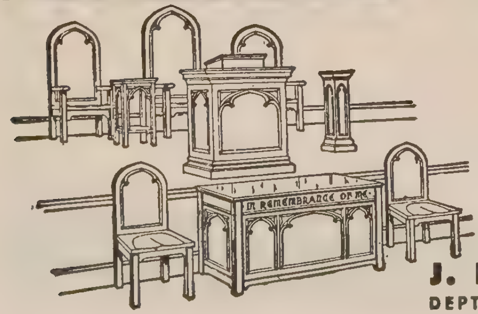

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Recreation In the Church

by Don Odle

A CHURCH today that doesn't provide leisure time activities and install leisure time equipment is failing to help in an increasingly important and strategic phase of a Christian's life.

Competition for the Christian's leisure time is being constantly intensified by secular interests, as movies, radio, television, magazines and books vie with each other in blaring their cheap music and literature and one organization after another asserts its claims on the attention of young and old alike.

Preaching against wrong use of leisure time is of little value unless proper facilities are provided to enable Christians to spend their leisure time to good advantage.

Early Christians participated in such activities as singing, hiking, fishing, nature study, crafts, etc. Today, we can add dozens of others which will serve to broaden and intensify the ministry of the church through a physically wholesome and spiritually stimulating program of recreation.

The practicality of various types of recreational equipment varies a great deal with the church building. One church had a shuffleboard court painted in a long hallway leading to the Sunday school room and used its work tables for table tennis. A small cabinet could house equipment for darts, beanbags and small individual tournament type games. A variation of games of volleyball, deck tennis and tether ball can be played in rooms with 12 foot ceilings and dimensions no larger than 15 by 30 feet. Another church converted a vacant lot into a miniature golf course, built very inexpensively.

Recreation activities that do not require any particular church facilities are such activities as photography, hobby shows and tours and excursions. A few shutter-bugs and a well-placed bulletin board can stimulate a lot of action in a church. Pictures showing people coming in and going out of the church to worship, special program pictures, class pictures, shut-in pictures, etc., can be both beneficial to the church and fun for the photographer.

During their scrapbook age, youngsters gather pictures of movie stars, baseball player write-ups and TV stars. Their enthusiasm could be captured with a church scrapbook. They could collect the history, records of early pastors, church pictures, revival efforts, etc. This will stimulate their interest in the church and make them more conscious of their wonderful Christian heritage.

One of the most popular recreational activities at Taylor University might well be adapted as a church function which would prove interesting to all ages. County Fair night takes more imagination than it does space and

(Continued on page 68)

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Know Your Bulletin Boards

by Faith Bailey

You can choose from a variety of materials.

BULLETIN boards are a lot like Christmas trees. They vary in size and in price, and sometimes in actual beauty. But whatever their size, cost, or actual beauty, they're still Christmas trees. It's the same way with bulletin boards.

But before you deck your church hall with any board, you should have a nodding acquaintance with variations in size, price and handsomeness.

You can buy a delivered-to-the-door, you - don't - have - to - touch - a -hammer model, or you can make your own bulletin board. Two advantages are most obvious in the custom-made job: a sleekly professional appearance and durability. Chief advantages of the home-grown variety: price and the "thrill of creation."

Let's consider the ready-made models first. Ever since you pinned paper rabbits up in kindergarten, you've seen the standard cork bulletin board. It's still good. Framed in light oak, it comes today in light green, dark green, tan and grey. It's conventionally professional in looks; it's durable. Thumbtack punctures don't freckle it; they hardly show. If you paint the surface they will, but annual painting will keep it conditioned. Corkboard bulletin boards are available in most school supply stores or city department stores.

A sleek newcomer to the field is the punch board or pegboard. This is a kind of Swiss-cheesed affair, riddled with evenly spaced holes into which fit any variety of small hooks and jiggers for mounting displays. It's available in almost any plain color, and if it was sprayed at the factory, add 25 cents per square foot. Its chief advantages are durability, modern functional design and versatility. It's best used for bulky displays, but well-mounted posters and headlines stay put with the right hooks.

A sort of second cousin to the ready-mades are the panelboard bulletin boards. They're lightweight, come in white only, can be nailed to the wall. They're unframed, and modest in any claim to long-time durability. You can buy these in art or school supply stores.

Still determined to whip something up by hand? One caution: be sure that you have a minimum understanding of carpentry. Making a bulletin board compares, in simplicity, with sewing a straight, unpleated skirt, but even that can be botched!

Steps in construction will be: 1. Getting material of the right size. Lumber yards or art stores will do the cutting if you aren't an expert with a saw. 2. Securing the backing. Gluing is a simple matter with special linoleum cement. 3. Framing. Wood may be purchased in correct size from the lumber yard or you can cut it yourself. 4. Securing it to the wall. Boards may be screwed, nailed or cemented to the wall, or hung as a picture.

For do-it-yourself boards, bulletin board cork is most suitable. This is the genuine original stuff, comes in light and dark green, tan or dark brown, intriguingly speckled (in most cases), and is available in any linoleum store. It doesn't need any backing or any frame. But for a more finished job, you'll want to add a light wood frame. It's chief drawback is that it must be purchased 6′ wide since it comes in rolls of that width.

Incidentally, one word about frames. Traditional choice of wood is No. 2 pine, a lightweight, fairly durable wood that comes in strips and can be cut at the lumber yard to any length.

The old favorite brown corkboard can be bought by the footage, too. It's usually available in school supply stores. Like the corkboard already made up, it's durable, conventional, trim. You'll have to back it with masonite, however (available in lumber yards). And unless it's framed, it will peel.

Cork tile, which is regular cork in tiles, measuring about 9″ x 9″, is sold in linoleum stores. It can be backed with masonite or plywood, or cemented directly to the wall.

Obliging lumber yards can supply you with a variety of lightweight wood that will serve as bulletin boards. Masonite (brown) is probably the most durable; it'll take years of thumb tacking without deterioration. It can be cut to almost any size desired. It doesn't need to be backed, can be put on the wall as is, but will need a frame for a finished look. The cost is low. But there are two disadvantages: thumb tack holes will show after a while, and the board is far more stubborn than cork in resisting tacks or staples when you're mounting displays.

Insulation board in white is cheaper and takes tacks and pins more easily. But it's not as durable. There is no need to back this, either. It comes in white, grey, tan and takes paint well.

Beaverboard, long considered suitable for bulletin boards, is probably the least adequate of any of the light woods. It's just plain too difficult to peel out the thumb tacks or the staples. But it is the cheapest, so folks go right on using it. It comes cut in any size you want.

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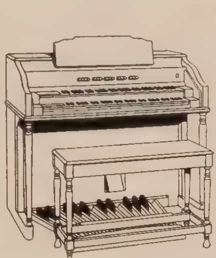

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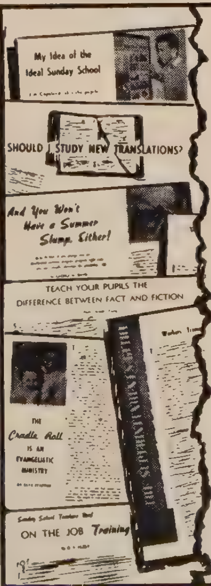
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So you have your bulletin board, home-made or ready-made. Now it's up to you to use it and keep it attractive. END

RECREATION

(Continued from page 65)

facilities. Small booths of crepe paper are set up in widths of only five or six feet. At the first booth is dart-throwing at balloons, the second is a smell-tester — limburger, face lotion, onions, etc., all put in small bottles. The third booth lists ten Bible verses and asks for the source. The fourth booth contains pictures of ten outstanding men, such as Billy Graham, church pastor, President Eisenhower, etc., and asks for identification. Ten points are allotted to each booth and the winner receives a prize for the highest total on the score card. Of course, these recreational activities should never be twisted into money-making schemes.

Some churches keep "recreation kits" which include volleyballs, softballs, portable phonograph with Christian records and devotional materials suitable for picnics, outings and recreational opportunities. This will emphasize the fact that recreation is not a separate division of life in which Christianity has no part and Christ no concern, but that the church is interested in all the activities of its members.

One individual game room in the back of an education building will provide many hours of satisfaction. A room 12 feet high, 15 feet wide and 20 feet long could serve as an individual game room for handball, one-goal basketball and a variety of other games. A mat in the room for weight-lifting, tumbling and stunts will keep the boys busy for countless hours and resistance to the church will disappear.

Churches invest large sums of money in chimes, carpeting and stained glass windows and yet overlook the vision for meeting the basic needs of their members. Of course, churches shouldn't be converted into gymnasiums, but at least they should be concerned with the needs of their people. When leisure time is properly and profitably spent, the entire church will be strengthened. END

AUDIO & VISUAL AIDS

Tapes Bring the Mission Field Home

by Charles Anderson

Jamaican missions are finding a multitude of new outlets for the recorded Gospel message

Students of the Jamaica Bible Seminary use a tape recorder in studying.

TODAY'S missionary has a strong new right arm. All over the globe, the tape recorder is helping him win men's souls, and carry the story of his work back to the churches here at home.

The congregation of a little Tennessee church listened intently one Sunday night last winter to voices from Half-Way Tree. They heard singing Jamaican youths at a Christian rally high in the mountains. They hear their missionaries—James and Carol Herget—who had left Tennessee nearly two years before—tell of the work they were doing and the problems they faced.

As the tape recording unwound, Herget's voice came to them as if he were there at the pulpit.

"This is James Herget—a missionary speaking to you from Half-Way Tree, Jamaica, the island they call the gem of the Caribbean. Carol and I greet you in America in the name of Christ and pray that through this tape recording we have sent, you will become better acquainted with our work, our island and its people."

"You will hear the voices of many native Christians raised in song, in prayer and in testimony. But you cannot hear the unvoiced heart-call of poverty, shame and shattered hopes of the many destitute in this land, because these recorded voices are those of happy, blood-bought Christians who have set their affections upon heaven.

"Christ is the only hope for the lost on this island. He is the only joy for hearts that hate with sorrow and sin; he is the only strength for bodies that are racked with hunger and sickness.

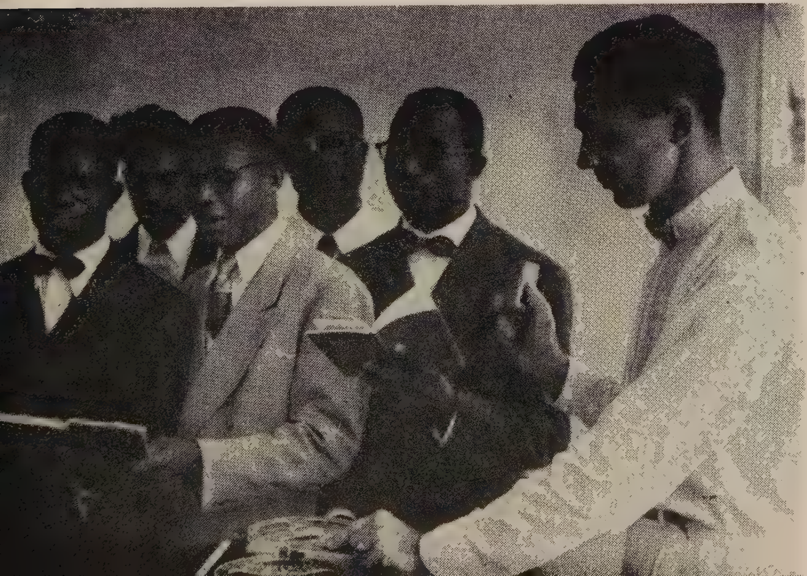
"We want you to learn, through this recording, the gospel-hungry Jamaica that we have come to know. To know this Jamaica is to live for it, love it, and even die for its salvation."

With that, Herget started the first of a long line of tape recordings he and his other missionaries at the Jamaica Christian Mission expect to send to the churches here at home. Together with color slides, the tape recordings will help the local congregations understand the work of the missions more effectively than ever before. Members of the Tennessee church and many others will virtually ride along in the "gospel chariot" jeep as it makes its way from the mission back into the hills and mountains with the portable generator and the tape recorder.

But in the missions in remote lands of the globe, the tape recorder does far more than carry messages home.

In Jamaica, for example, Herget points out that more trained native leaders and ministers are needed desperately to carry on the work of the mission. However, training these people is no easy matter, and here the

Choral groups record broadcasts for the Kingston radio station.



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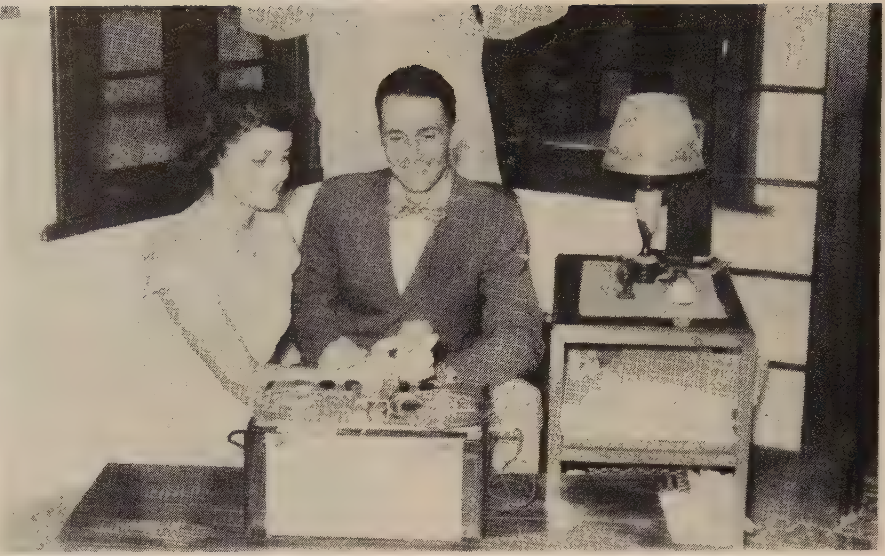

Missionaries Carol and James Herget send greetings on tape to friends at home.

tape recorder has helped immeasurably, even as it has in U.S. school and college training programs from coast to coast.

"When Bible school is in session," Herget says, "we take the recorder to classes almost every day. The student ministers prepare their sermons, then deliver them before the rest of the class, while the tape runs. Playbacks of the tape, coupled with class criticism, perform miracles in pointing out a speaker's weaknesses, and in helping him correct them."

When homiletics instructor Woodrow Phillips was confined to his bed for four straight weeks of the school term, the Hergets took the tapes of the students' sermons home to him each day for his criticism. Though the instructor was sorely missed in the classroom, Herget states, the tape recordings served admirably as a means of keeping the class going.

Besides performing yeoman service in the Bible schools, tape recordings meet many of the other needs of the mission in Jamaica.

Because the gospel services are often high spots in the lives of the natives, especially in the Jamaican back country, they look forward to every rally eagerly. Yet because of their poverty-stricken economic status, they seldom can afford even a few shillings to travel by country bus to a church.

Now, however, missionaries are able to take the services held in the towns and villages out into the country on tape recordings. Newly organized churches, too, are strengthened by hearing on tape the services of the 45 already established churches, not only in Jamaica's cities, but of those in the United States as well.

When a youth rally is planned, tapes of meetings conducted by the most active youth groups in the mission area, or in Kingston, the capital, are taken along to inform the new group how to conduct its own meetings. In addition, messages from young people in the states received on tape, are also used to stimulate the new group.

Since the tape recorder and a supply of tape reached Half-Way Tree mission some time ago, a library of recordings has been assembled for use

Seminary students listen with interest to a message from a church in Tennessee.

in the educating and Christianizing activities of the mission.

Because few of the churches or communities on the island have electricity, the Hergets and their fellow missionaries rely heavily on a portable generator to power their recorder.

Missionary Herget summarizes the value of tape recording in his work by pointing out just how it has helped.

"It makes our teaching more effective, and enables us to bring in a variety of material on tape from the states. Much of this is material we couldn't possibly provide ourselves," Herget says. "Also, it saves time and assures smooth work and better results."

"Then too, it brings real encouragement to new churches and stimulates our young people by dramatically telling them about other young people who are also working diligently for the Christian faith."

Even more important and far reaching, however, is a plan for the future that tape recording has made possible. This involves a weekly radio broadcast over Kingston's Radio Jamaica.

Since it would be difficult to use native talent on the program without spending a great amount of time for rehearsal, and since Sunday, the day set for the program, is also the missionary's busiest day, the tape recorder is virtually essential.

The program can be tape recorded in advance and when the amateurs on the program do make a mistake, it can simply be edited out.

And on Sunday, while missionaries are making the rounds of the churches, a reel of tape will dutifully take its place in the radio station and carry the Christian faith out over the air waves of the island. END

Boosts Recording Time

For uninterrupted recordings of longer than usual duration which may be desired for church services, etc., a new thinner magnetic tape has been prepared by Minnesota Mining and Manufacturing Co. Since more tape can be wound on standard-size reels, recording and playback time is boosted 50 per cent. Added footage also allows higher tape speeds.

For further information, check item 1271-A on Readers' Service Card inside front cover.

Recording Tape Cabinet

Missions or Sunday school which make consistent use of tape recordings and wish to save them for future use will welcome the new Irish Tape "Collector's Cabinet." Both storage and identification of recorded reels will be greatly simplified. The cabinet holds six reels and contains three 600-ft. reels of Irish brand recording tape, one roll of splicing tape, one 150-ft. roll of Leader Stock; 20 reel-tabs; one empty 600-ft. reel and one empty 150-ft. reel. Cabinet finish is dark green, leather-like finish.

For further information, check item 1271-B on Readers' Service Card inside front cover.

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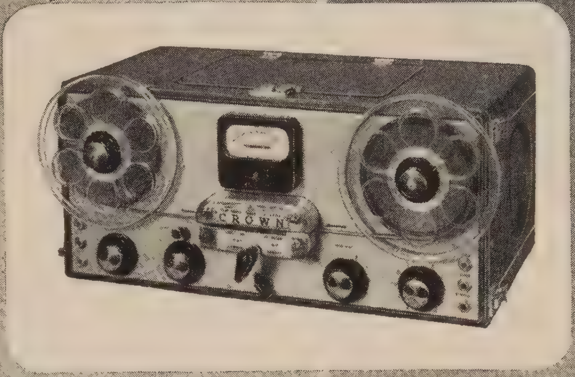

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GUIDE TO BOOKS

(Continued from page 28)

when you read it you will know the reason why. This is one of the best books published by the evangelical press in 1954.

FROM ETERNITY TO ETERNITY. By Erich Sauer. Eerdmans. 207 pages. $3.

This book joins hands to make a trilogy with *The Dawn of World Redemption* and *The Triumph of the Crucified.* Erich Sauer is a diligent and thorough student of the Bible.

A HISTORY OF PREACHING. By Edwin C. Dargan. Baker. 1166 *pages.* $7.95.

When Baker Book House dug this one out of the archives for reprinting a whole library was unearthed. This volume is not only massive in size; it is massive in content. Any preacher reading this work from cover to cover could not help but be aided tremendously in his ministry.

A CHRISTIAN APPROACH TO PHILOSOPHY. By Warren C. Young. Van Kampen. 252 *pages.* $4.

The old saying that 'everybody has a philosophy' is true. So why not see to it that your friend in the ministry has the opportunity to have a Christian philosophy; this book will help a great deal.

THE RELIGIOUS BODIES OF AMERICA. By F. E. Mayer. Concordia. 587 *pages.* $8.50.

This is a reference work on the various denominations in America.

THE SELF-DISCLOSURE OF JESUS. By Geerhardus Vos. (Edited by his son, Johannes Vos.) Eerdmans. 311 *pages.* $4.

Students who struggled through this book will rejoice in the fact of its being rewritten into their own language. Johannes Vos has performed a noble and lasting service to the Christian church. This is a classic.

VARIETY IN YOUR PREACHING. By Faris D. Whitesell and Lloyd M. Perry. Revell. 219 *pages.* $2.50.

This is a suggestive book on homiletics for the preacher, which, if read, may benefit many congregations.

GENIUS OF GENEVA. By L. Penning Eerdmans. 392 *pages.* $3.

Lutherans, Arminians and Calvinists should know the life-story of John Calvin. This account is delightful reading.

AN INTRODUCTION TO THE PAULINE EPISTLES. By D. Edmond Hiebert. Moody. 385 *pages.* $4.50.

This work manifests a thorough research and deserves a place in the student's library.

AN INTRODUCTION TO THE STUDY OF CHRISTIAN MISSIONS. By Harold R. Cook. Moody. 256 *pages.* $3.

The work of missions as it relates to the program of the local church is the subject matter of this book. Pastors in every denomination ought to read and own this new work.

THE OLD TESTAMENT AND THE FINE ARTS. By Cynthia Pearl Maus. Harper. 826 *pages.* $5.95.

This companion volume to *Christ and the Fine Arts* is a production of beauty and usefulness. It has 100 full-page art reproductions, 100 art interpretations, 77 hymns and interpretations, 244 poems and 63 stories. Christians who have any appreciation of art and the Scriptures will want to own this exceptional publication.

NEW TESTAMENT COMMENTARY: The Gospel of John. 2 Vols. By William Hendriksen. Baker. Vol. I, Chapters 1-6, 250 *pages.* $4.50. *Vol. II, Chapters* 7-21, 507 *pages.* $6.50.

This commentary's material is deep enough to render service to the best of scholars and the arrangement of content is simple enough to be useful to the youngest students of the Bible. Baker has special subscription prices on this set.

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE. By Bernard Ramm. Eerdmans. 368 *pages.* $4.

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FILM REVIEWS

editor

Harry Bristow

Film Budget Stabilizes A-V Program

"IT DOES not pay off!" This is the statement I have heard often concerning the audio-visual program. Tragic it is when we measure the success of any Christian program by financial and attendance gains. The real secret to the successful use of audio-visuals, or any program, is found in the parable of The Sower and 1 Cor. 3:6, "I have planted, Apollos watered; but God gave the increase."

But two suggestions may help stabilize your A-V program. First, appoint a Director of Audio-Visuals. Then include the project in the next church budget; have an established amount set apart each year for purchases and rentals. Try it. It's bound to work!

■ A pulsating personal evangelism film has been delivered by Family Films in the title *Workers Together with God*. An aggressive pastor stirs a congregation to work in direct every-day personal evangelism. The spirit of witnessing becomes contagious, affecting the children, young people, adults and even the shut-ins. The entire community is stirred both in home and business life. Throughout the film a story ties together all of the personal evangelism experiences. The film concludes with an evangelistic service and the dramatic entrance of a family that previously had no time for God. The community church becomes a hospital for sinners and not a club for saints.

This is one of six new 1954 Family Film releases, all definitely evangelical and Christ-centered. This particular release will have value in supplying Christians with intelligent answers to the oft-perplexing questions of the unbeliever and the indifferent. It is recommended for personal evangelism classes, visitation planning groups and evangelistic meetings.

This production is surely a step in the right direction, but I hope that there will be more films dealing with the host of problems in personal evangelism. Recommended for Junior age up. Running time 33 minutes in black and white.

Planning assures effective visitation.

■ A down-to-earth presentation of the need of the Gospel around the world is found in the film *Souls in Transit*. The film was produced by Missions Visualized in cooperation with the Oriental Missionary Society. The foreign field sequences, covering Japan, India, Latin America, Guatemala, Hong Kong, Korea, Philippines and Africa, were filmed by Rev. Dwight Ferguson. Since so many fields are covered, the film will have value in challenging the viewers to give their lives for service or to give of their means to reach those who have never heard the Gospel. Recommended for Junior age up. Running time 38 minutes in color.

■ Can we afford to give 10 per cent of our income to the church? This is a question that inevitably faces every Christian sometime or other, especially our youth as they establish new homes.

The newlyweds, Peggy and Bill, face this question while discussing the family budget in the New production *All for Him*. Bill relates to his wife the experiences of his employer, Mr. Thompson, successful Christian business man. Here was a man who believed all that he had was borrowed from God and that giving 10 per cent was merely paying interest on a loan. Many times he was misunderstood in this consecration. During a "price war" when business was at a standstill, Thompson not only remains faithful in his tithing but gives a large gift to the church. He maintains his prices and does not reduce salaries. God honors his faithfulness and uncompromising Christian principles, exercised in the crises, as business returns to normal. Finally, he turns over the entire business to a foundation operated by the church, staying on as manager at a stipulated salary.

The story of Thompson brings Bill and his wife to realize God should come first in their home. The core of the film message centers on "Seek ye first the kingdom of God."

This is, in fact, the only quality production available on tithing. It will be a tremendous asset to any stewardship program. By all means, plan to use this new Family Films production, running 28 minutes in black and white.

Films in Brief:

Sombrero Land reveals the need of reaching Mexico's 10 million children with the Gospel. Released through International Child Evangelism Fellowship, running time 20 minutes in color. Recommended.

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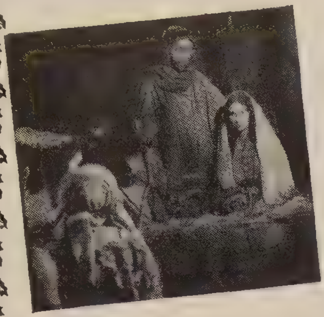

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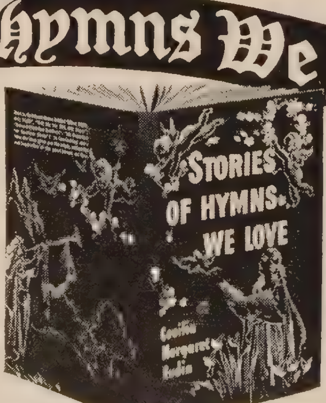

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STAR-FOLLOWING

(Continued from page 23)

The call of God today is for Christians who will follow the Star — all the way. It isn't enough just to see the Star. Plenty of people, millions of them in fact, see and know of Christ, but that is all. There is spiritual death in their hearts.

For a long time I knew one of the greatest criminal attorneys in the annals of the American bar. He didn't believe in God, or in Christ, and he went to his death a professed agnostic. Yet he knew his Bible as few ministers know it; he could recite whole chapters from memory, and there were few biblical questions on which you could trap him. He knew all *about* Christ, but never knew Him at all.

If the Wise Men had simply stood gazing in amazement at the Star and hadn't followed, what would have happened to them? Probably much the same as to the rich young man, who refused to give up his treasure at the beckoning of Jesus, and vanished forever from the world scene.

It isn't enough to follow the Star for a while. How heartbreaking it is to see those who have been warm and eager in their faith, happily zealous to do the will of God, gradually lose their vision and radiancy for service!

Yet they are all about us. Some are too busy and too exhausted from their business or worldly affairs, from their social obligations and the thousand and one other things that today seem so important and tomorrow have little meaning at all, to spend time in prayer and meditation, in planning things *with* God and in doing things *for* God. "Crowded out" is the tragedy of millions of cold hearts today.

Then many feel that advancing age is a justifiable reason for growing lax in discipleship. Nothing is more false than that. In service to God there is only one rule of faith and practice. You will find it in Revelation: "Be thou faithful unto death, and I will give thee a crown of life." Jesus was utterly and completely faithful unto death, through the dark, treacherous, agonizing hours He hung on the Cross — and *after* death, when He rose from the grave, and spent 40 days among men, cheering and blessing with His holy presence and immortal words.

We must realize that we serve God as much, perhaps more, in *being* as well as in *doing*. Somehow in this tumultuous, scientific, changing era, mankind feels that doing and getting are the ultimate in existence; *being* seems to be a lost quantity. Yet what we are is greater than what we do, for the one presages and determines the

(Continued on page 79)

Forgotten or unknown melodies bring a richer enjoyment of the Christmas story.

There's a Hidden Treasure in

Neglected Christmas Carols

Earle Hulin

STRAINS of songs such as "Silent Night," "O Little Town of Bethlehem," "O Come All Ye Faithful," and "Joy to the World" are unforgettably linked with Christmas. Yet while the heart-warming beauty of these and other familiar carols can never be replaced, many others with rich melodies and deep truths are being consistently overlooked.

An investigation has revealed that many songs, well-known in some sections or denominations, are almost unknown in others. Some of these carols are: "While Shepherds Watched Their Flocks by Night," "It Came Upon the Midnight Clear," "Angels From the Realms of Glory," "There's a Song in the Air," "Thou Didst Leave Thy Throne," "The First Noel," "I Heard the Bells on Christmas Day," "Away in a Manger," "We Three Kings of Orient Are," "O Holy Night" and "Beautiful Savior."

In the home, the church and other caroling activities, the joyous meaning of the Christmas season might easily be dimmed or made commonplace by excessive repetition of a few songs. Among the Christmas songs which are least known and used are many of the following:

"Good Christian Men Rejoice" – a very singable old German melody with translation by John M. Neale.

"As With Gladness Men of Old" – words by William C. Dix set to the chorale tune abridged by Conrad Kocher and known to many as the setting of the hymn, "For the Beauty of the Earth."

"What Child Is This?" – words also by W. C. Dix, and set to an Old English refrain which is plaintively minor, but rich.

"God Rest You Merry Gentlemen" – often categorized with secular songs, but it contains an excellent message coupled with traditional joyful melody.

"Come Thou Long Expected Jesus" – words are by Charles Wesley with tune by Rowland H. Prichard. (This tune is also used as the setting for "Our Great Savior.")

"Hark the Glad Sound" by Thomas Haweis with words by Philip Doddridge.

"Angels We Have Heard on High" (The Westminster Carol) – an old French melody with traditional words. This carol has been arranged in multiple ways, some simple enough for congregational singing. Quite a few sets of words have been used with this tune, but we feel that the suggested title is perhaps the best.

"My Sheep Were Grazing" – a rather recent (1947) poem set to the music of a 17th century German tune. It gives a congregation the opportunity to sing a refreshing melody usually reserved for special choral groups.

"From the Eastern Mountains" – words are by Godfrey Thring, with melody by Henry Trembath, both nineteenth century writers.

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UPLAND — Scripture Light Press
VAN NUYS — Valley Bk. & Bib. Str.
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"O Come, O Come Emmanuel" — the melody is taken from an eighth century Gregorian chant and the words have been translated by John M. Neale from a 12th century French text.

"Today Be Joy in Every Heart" — to one of George F. Handel's melodies the lyric words of a poem by Frederick L. Hosmer have been set.

"Love Came Down at Christmas" — in 1928, R. G. McCutchan composed the accompaniment to the poem which was written by the well-known writer of the 19th century, Christina Rossetti.

"Brightest and Best" — with poem by Reginald Heber. Several settings have been made but it is our feeling that the John P. Harding work is best.

"There's a Beautiful Star" — the poem, written by Rossiter W. Raymond at the turn of the century, is set to a melody by Frederick Schilling.

"Hark What Mean Those Holy Voices?" — poem by John Cawood to the tune by Ithamar Conkey ("In the Cross of Christ I Glory").

Although these carols are not always easy to find, single copies are easily obtainable. Since practically all of the material is now "public domain," slide projection may be used as an adjunct to the hymnbook. (Only public domain materials should be photographed unless permission for non-profit use is obtained from the publishers.)

Although most hymnbooks have only a limited selection of Christmas numbers the following contain a rather wide assortment and may be purchased from Christian bookstores:

The *American Junior Church School Hymnal*, published by Biglow-Main-Excell Co., *Tabernacle Hymnal No. 5* published by the Tabernacle Publishing Co., *Inspiring Hymns*, by Singspiration, *Voice of Praise* and *Songs for Juniors*, both by Broadman Press, and *Great Songs of the Church*, by Standard Publishing Co.

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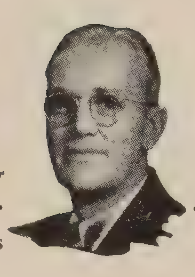

editor

WENDELL LOVELESS

Variety Sparks Whitney Records

THE other day I had a letter from Lorin Whitney, who suggested that I listen to a new LP which he had done with organ and a violin ensemble under Ralph Carmichael's direction. Whitney and Carmichael are two of the top musicians on the West Coast, and anything they do is of the very highest quality. When the record arrived, I immediately put it on the player and eagerly listened. Recorded under the Sacred Records label, it is exceptionally attractive in every respect. I regard this as a long step forward in the variety department, and these men deserve a lot of credit for their imagination and resourcefulness. The four numbers with the organ and violins are *Abide with Me, My Jesus I Love Thee, Overshadowed* and *In the Garden.*

On the opposite side Lorin Whitney does four with straight organ. These done with characteristic excellence, include *Wonderful Peace, He Hideth My Soul, How Can I Be Lonely?* and *I Walk with the King.*

■ Here's something different. Audio Book Company of Benton Harbor, Mich., has recorded the entire New Testament on 52 16 rpm sides. The playing time is 23½ hours. The reading is done by a good quality male voice. However, in my opinion, the reader employs more the technique of an orator than that of a reader. Since most of those who listen to this series are individual listeners, a conversational tone might have been much more effective. Aside from this criticism, the reader's inflections and phrasing indicate an intelligent concept of the text. With the set of records the Audio Book Company furnishes an adapter which steps down the 33 1/3 rpm speed to 16 rpm, so that the discs may be played on any LP player. I hope these recordings have a very wide distribution.

■ There are three more Sacred label recordings about which I want to tell you this month. Two are by baritone Alan McGill. His accompaniment is a small instrumental combo under Ralph Carmichael's direction. The effect is beautiful. You should hear *Beside the Still Waters,* a recent composition by Ted Silva. On the other side of this one is Stuart Hamblen's song, *It Is No Secret.* McGill also does *When We All Get to Heaven* and *I'm Singing for My Lord.* These recordings are a genuine credit to the entire profession and they all carry a message of spiritual blessing.

■ The other Sacred Record release which came recently has two sides by a most unusual voice, that of Bob Daniels. This 23-year-old young fellow has had offers to sing in night clubs and do other forms of "pop" singing, but he has consistently refused. Instead, he gives all his time and talents to the service of Christ. He is kept busy in radio, TV and recording, as well as evangelistic ministry. I would call this voice quality a "fascinating" one. You must hear it to know what I mean. Don't miss these two sides—*Jesus Knows* and *The Old Rugged Cross.* The former is not the familiar number by that title, but a very beautiful, rhythmic tune written by Millie Lou Pace.

■ Singspiration has just put out a Gold Seal LP of organ melodies by Doug Fisher, one of the real masters of the organ. Doug's work is uniformly good, and his arrangements always in excellent taste. You will like his treatment of *In the Garden, What a Friend We Have in Jesus, He Leadeth Me, The Old Rugged Cross, I Love To Tell the Story, Sweet Hour of Prayer, Rock of Ages, Jesus Lover of My Soul, Nearer My God to Thee* and *Abide with Me.*

■ One more set of releases from Singtime is also top-notch. The Chandler Trio from southern Indiana (Marlene, Marcella and Marvin) have fresh, young voices and a fine blend. They know how to sing a message and never slight the words. There is an interesting variety about their work. Some of it is rhythmic and some is more conventionally phrased. The general effect of all their work is most pleasing. Their numbers are *Highway to Heaven, Only a Look, Now I Belong to Jesus, Yes I Know, Someone to Care, If You Want Joy, How Many Times* and *A Medley of Spirituals.*

■ Singspiration also has done a fine bit of recording with Jack Wyrtzen's *Word of Life* Male Quartet, Brass Ensemble, soloist Lorraine Fleming, Patsy Cahall, organist, and Leon Miller, pianist. The entire group does *Stand Up For Jesus* and *I Must Go* presenting a thrilling missionary challenge. The quartet sings *I'm Happy, The Old Account Was Settled Long Ago* and a song by Merrill Dunlop, *Never in the Least.* It is good to see that *Word of Life* retains its emphasis upon good music, and that the personnel of its musical ensembles is still of the highest grade.

■ If you know of recordings of sacred music, either vocal or instrumental, which have escaped my notice, I shall appreciate hearing from you. I shall be happy to secure them and review them in these columns at the earliest possible moment. Also, if you know of interesting and helpful uses to which sacred recordings and tapes are being put, please let me know about them.

END

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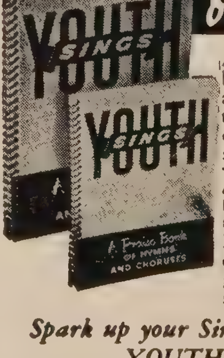

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STAR-FOLLOWING

(Continued from page 74)

other. If I am *in* Christ, I cannot help doing all possible *for* Christ.

That realization can carry one triumphantly to the invalid's wheel-chair or to one's deathbed. Within the last year I stood at the bedside of a dying minister, who felt that in his weakness and pain, his work was done and he was no longer good for anything.

"Your work for the Lord isn't done, and you are good for everything even now," I assured him. "Being what you are means you radiate blessings to others with every breath you draw.

"Brother in Christ," I assured him, "even this moment the prayers I remember hearing you give in years past stir my soul and uplift my spirit. If it isn't beyond your strength, will you pray for us here in this room?"

There were four of us, all loved ones of his, but none related by blood ties. We joined hands, he being barely able to clutch another's. Then his feeble voice, which was shaky and drifted off into a whisper, formed poetic phrases of adoration, fellowship, surrender and love. It exhausted him, but it took us all into the holy presence of the Eternal.

The Star led the Wise Men to Christ, and a Dream guarded them from harm, possible death, at Herod's hands as they took their way back to their tasks after having worshiped Him. The Star and the Dream had much in common then, and they have much in common now. The Star was different from the galaxies of the heavens, and the Dream is not the same as the vagrant subconscious phantoms that troop through our sleep at night. They were among the means God used in giving the world its Savior.

Are the Star and the Dream yours? As you read and hear and sing of the Star of Bethlehem during this Christmas season, of the Wise Men who were divinely wise as they followed the Star God gave to lead them to the manger-born Savior, do you feel that the Star and the Dream are guiding you day by day? If not, all you need to do is to believe with all your heart that Jesus Christ is *your* Savior and Lord, repent and confess Him.

This, then, is the way of Christmas — what a blessed road to travel as the days fade into seasons, the seasons into years, and the years finally into eternity! Many millions take it and find when this day is done another, everlasting day is dawning when there shall be no darkness or pain, no tears or sorrow — only joy forever with our Savior and Lord. May the Holy Spirit, who guides us into all truth, guide you in this blessed Christ-season we call Christmas. END

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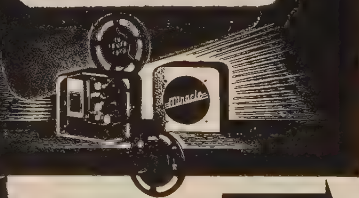

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Spiritual Clinic

Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **Our church is splitting because those who hire the minister want him to stay, but they will not visit the youth meetings and Sunday school classes to observe what the man is actually not doing. They believe him because he is well-known and well-educated and they believe he has ability as he claims. What can we do to keep our church alive for our children and youth? How can we "make" the deacons realize the truth? Should a church be for the old only? The officers do not attend so what right have they to run the church? I am hesitating to "walk out" only because of the example it will be to children and youth. Over half of the people would need only slight encouragement to join a walkout led by our S. S. superintendent. What should I do?**

In the event that there is in any given local church definite and persistent heresy which denies the great fundamentals of the faith, and the true believers are insufficient to secure control of the church, then I think withdrawal is necessary. In such a case the withdrawal should be made in a most earnest and humble Christian way, because by suffering wrongfully we can give very effective testimony for the Savior; while on the other hand defending ourselves and criticizing others not only can, but will bring great reproach to the Gospel.

It appears, however, that the problem in your church is one of personality and not of doctrine. It is therefore my counsel that the earnest Christian covenant to continue in earnest prayer to the Good Shepherd that He will provide a faithful and effective under-shepherd. He is able to do "exceeding abundantly above all that you ask or think."

■ **Do you not think that many Christians have tabooed good clean entertainments such as the movies and dances just because they have seen a few bad examples? Do you not think if more Christians would manage the dance halls instead of condemning them that they would be run on a much higher plane and would keep young people from going to the night clubs and taverns for their entertainment?**

I wonder if we are using the English language in the same way? It would be exceedingly difficult, in my opinion impossible, to classify the movies and dances as "good clean entertainment." In recent years there have been several surveys made of the movies, not by churchmen, but by sociologists, psychologists, and the like, with the resultant strong condemnation on the content of the movies. It appears that Hollywood is continually promising repentance and better performance, but with no evidence as to these good intentions.

The real solution for the movie and dance problem is not a Christian supervision of them but a change of heart on the part of young people through saving faith in the Lord Jesus which gives them a new outlook on life and a wholly new sense of values.

■ **I have been a Christian for some years and find my Lord more wonderful as the days go by. I want with all my heart to live a life pleasing to Him. I've claimed II Cor. 10:5 over and over, and want my thinking to be Christ-honoring. But every now and then I'm horrified at the thoughts that flash before me. I know this is Satan's work. With God's help and His precious word, Satan departs. Is there a place in Christian living where we're not hounded by thoughts such as these, or must this go on?**

I am glad to see that you are using the right procedure in meeting the evil thoughts that flash through your mind, by looking to the Lord for His help, and by turning to His precious Word. As long as we are in the flesh we shall be subject to temptation. Sin comes when we yield to temptation.

Refuse to dwell on any unclean suggestions that cross your mind. Start praising the Lord that you have been delivered from the power of sin, that you do not have to yield your members as instruments of unrighteousness unto sin; but yield yourself unto God as one alive from the dead, and your members as instruments of righteousness unto God (see Romans 6:11-18). Be sure that you "make no provision for the flesh" through the things that you read or unfit things that are aired on radio and TV, but rather make it a point to follow the instruction given by Paul in Phil. 4:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virture, and if there be any praise, think on these things."

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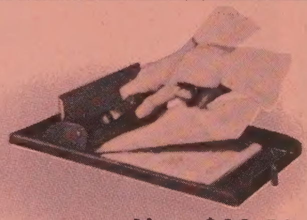

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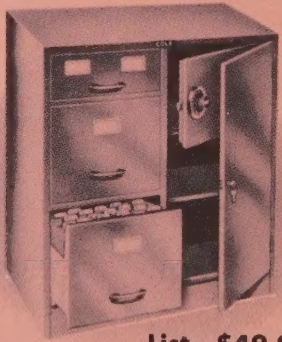

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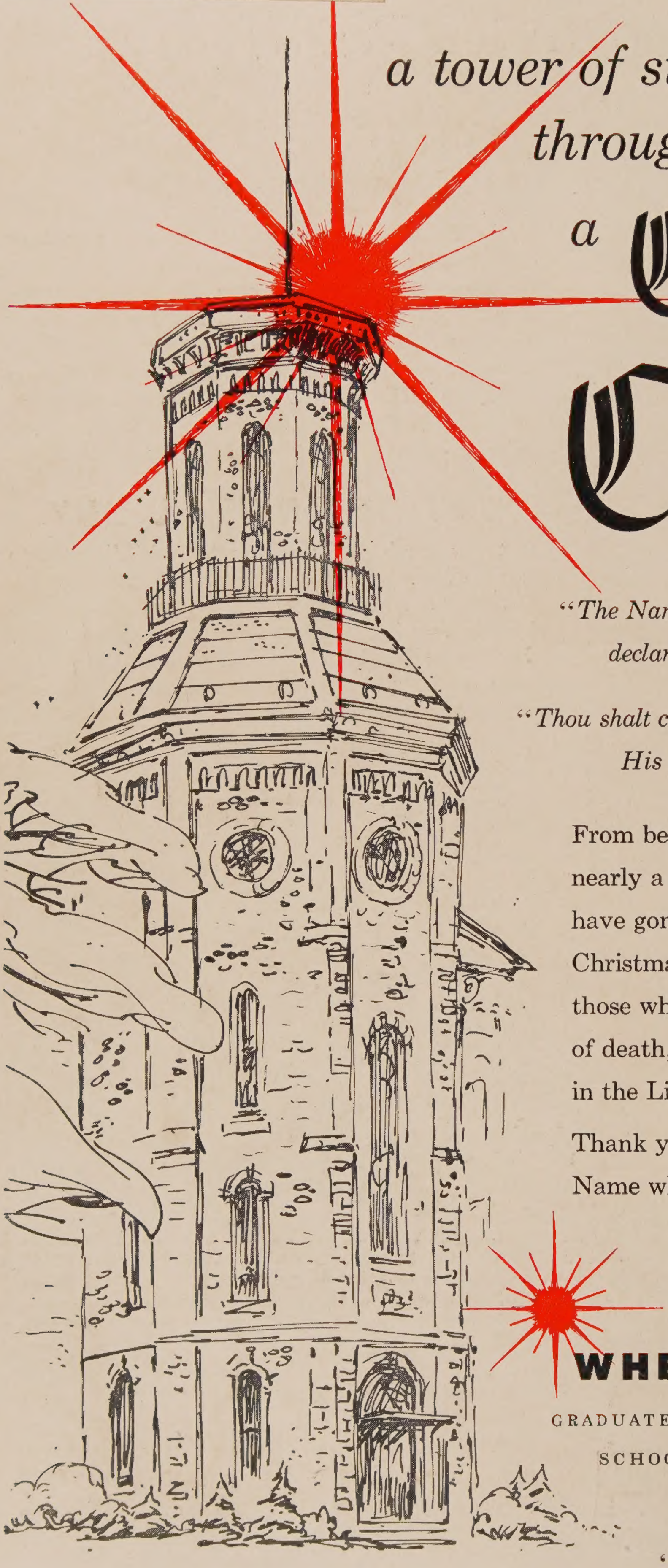

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